

THE COLORED AMERICAN MAGAZINE

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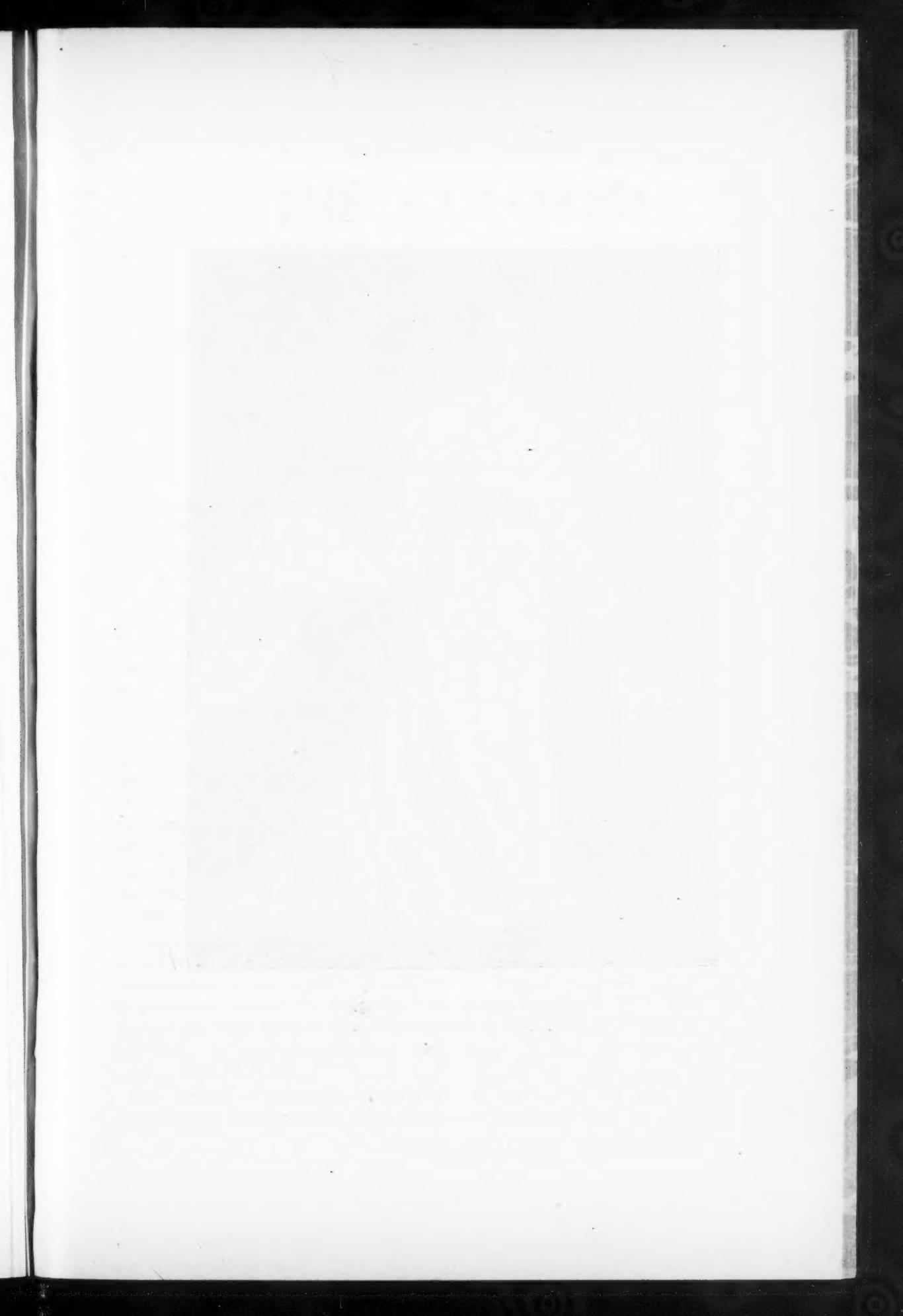
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MRS. CARRIE W. CLIFFORD
Honorary President, Ohio Federation of Colored Women's Clubs

THE COLORED AMERICAN MAGAZINE.

VOL. XI.

SEPTEMBER, 1906.

NO. 3

THE MONTH

Secretary Bonaparte's Speech to the Educational Congress.

IT was a good plain talk that Secretary Bonaparte made to the Young People's Christian Educational Congress at Washington, last month. Mr. Roosevelt's Secretary of the Navy is one Southerner who believes in the "square deal," even for the Negro. There was evidence of this in his fight against disfranchisement in Maryland. It is necessary to believe Mr. Bonaparte fought disfranchisement in Maryland because he loved the Negro. Experience seems to teach that Southerners who profess a real affection for the Negro—men like Tillman and the rest—are just the people who are determined that he shan't have a white man's chance in the South. No, what Bonaparte seems to believe in is fair play, and that's the real strength of the Negro's contention in the great Southern controversy—he merely asks for justice. In the long run every one is on the side of the man who is for justice.

Mr. Bonaparte said some things that ought to be remembered. That is ex-

cuse enough for repeating them here. He said:

I am one of those who feel strongly the repeated injustice and frequent perfidy which have marked our treatment of the Indians, but, after all has been said, the Indians would not or could not—at all events did not—learn how to work in competition with white men, and they have been first pushed to the wall and then crushed against it. You must either share their fate or profit by their example. You cannot, in this country, "rest and be thankful," for if you try to do this you will soon have nothing to be thankful for. The idle and sensual and benighted are never really free, and America now is a country only for freemen.

The "Horse and the Shavings" Story and the Negro.

Mr. Bonaparte really got down to bed rock truth of the matter when he told the story of the horse and the shavings.

There is no doubt that the black people of the United States are stronger and better looking and more healthy, besides being vastly more enlightened, than the present people of the west coast of Africa; transplanting the race to this continent has strengthened instead of weakened it; and I see no rea-

son to think that any of its good qualities are lost in a moderately cold climate such as that of New England or Canada.

Now, this peculiarity constitutes an enormous advantage. The greatest difficulty about enlightening backward races is the same that was found in teaching the horse to live on shavings: just when he had learned this useful habit he died of starvation; so the South Sea Islanders have in one sense taken very kindly to civilization, but just when we think we can fairly call them civilized we find that there are no South Sea Islanders left, or so few that they are hardly worth the trouble of civilizing.

There is a great deal of nonsense about the word freedom that Mr. Bonaparte uses. There has been more juggling with the words freedom and liberty than other words in the English language. The colored people of this country, who have taken this word in good faith, have had to live down a good many illusions. Freedom is a very complicated thing. The great majority of the Negro people are more free than they were forty years ago, but they are not yet free. The real reason why the Negro came to America was because he was more valuable to the white man than the Indian. The reason why he is free is because he is able to stand trouble and is a better man as a free man than he was as a slave. Other men have been able to stand neither slavery nor freedom.

Brazil a Western Negro Land

It is not perhaps generally known that Brazil, the country in which during the past month the Pan-American Conference has been in session, is,

practically, a Negro Republic. In his volume, "Through the Republics of South America," Percy S. Martin gives the total population of that vast territory, which is larger than that of European Russia, as 15,000,000. Of these 9,500,000, nearly two thirds are Negroes or Mestizos-Mulattoes. The Indians are at present only 1,300,000. There are 1,800,000 Italians, 900,000 Portuguese and 520,000 Germans. The remainder are English, French and Spanish. Brazil is certainly one of the richest countries in the world. The Amazon, which has the corresponding position in South America that the Congo has in Africa has like that great stream a natural wealth which is, from all the knowledge we now possess, of immeasurable extent. South America, like Africa, is a great rubber producing country and rubber is a substance that is finding every day wider uses. There has been, as yet, no such attempt as has been made in Central Africa to investigate the natural wealth of the country. It is a country with a great future and one whose government is in the hands of its own people and not under the domination of an European power. This may hinder and keep back for some time its development but it will give the people time to develope and learn the lessons of freedom and self goverment.

The Unwritten Law and Lynching.

George Hall of Montgomery county South Carolina, a white man and ex-convict, who was charged with being one of the leaders in the lynching recently was tried in the Superior Court yesterday, convicted and sentenced to fifteen years at hard labor in the peni-

tentiary. This is the maximum penalty provided by the law. This was the first case against the Rowan lynchers. The trial was a speedy one. This is the first instance in the history of the State where a prisoner charged with aiding in a lynching was convicted.

This is welcome news. It indicates that the "unwritten law," which has so long held undisputed sway in the South has begun to give way under the criticism of the world outside, and that the "superior race" is yielding, to the very natural and human desire to share in some of the prosperity of the rest of the world, one of its most ardently defended rights. The "superior race," under the unwritten law had the right to kill Negroes for most any offense, including impudence. The conviction of a single man, even though he be a convict, shows that there is a break in the system. It must be remembered that even a convict is a member of the "superior race" in the South. While even the best man in the South sinks to the level of an ordinary citizen North of Mason and Dixson's line. South of that line he is held to be a superior being. While there is probably more color prejudice in the North than there is in the South, the North is democratic or tries to be. In the North no one thinks of going about seeking an argument with Negroes, Irish or Russians to convince them that he is their superior. That is entirely a Southern trait. If in the North one man feels superior to the other he tries not to show it, and no one race or no one part of the community sets itself up as the natural guardian of the other.

Anglo-Saxon Civilization in Africa.

A dispatch from Durban, Natal states that an Ethiopian preacher has been sentenced to six month's imprisonment and to receive twenty-five lashes for alleged sedition. He offered up prayers in a native kraal at Harding asking that the natives be given strength to drive the whites across the sea.

This shows the chance a Negro has of escaping the race problem by going to Africa. Instead of sending the American Negro back to Africa it seems as if South Africa had attained about the grade and style of civilization that would make it a fit place for some of our Southern white friends. Why would it not be well for Negroes in the South to start a society for colonizing a certain class of Southern whites in Natal. A state like Mississippi could be greatly helped by such a movement.

White Peonage in Alabama.

On August third an investigation was held before the United States commissioner of a charge of peonage made against the Jackson Lumber Company at Lockhart, Ala. The result was that W. N. Grace and Oscar S. Sanders employees and Robert Gallagher, superintendent, were held for trial. The men held as peons by the Alabama lumber company were white but they were foreigners. The testimony of one man was that he had been chased by blood hounds when he attempted to escape and that he had been given twenty lashes with the raw hide for attempting to get away and twenty more for refusing to plead for mercy. This incident is tremendously significant because it shows that the caste system of the South

does not apply merely to Negroes but to foreigners also. The wide circulation of this interesting piece of news will not aid the South in its efforts to find a substitute in foreign immigration for the Negro laborer.

Homicides in the United States and their Causes.

Judge Thomas, of Montgomery, Ala., has been making a study of homicides in the United States as compared with other countries. His figures show according to the last census, 9,829 murders in the United States every year. In other words there are 129.30 murders for every million of the inhabitants. In Canada there are 15 murders, every year a ratio of three per annum. The civilized country having the next largest number of homicides in proportion to the population is Belgium. There, sixteen murders take place annually for every million of the population. They have eight times as many murders, in proportion to the population, in the United States as in Belgium and forty times as many as in Canada.

The large number of homicides in this country is traceable directly, in the opinion of Judge Thomas, to the leniency with which crime is treated in this country. In no part of the civilized world is law treated with less respect than in the Southern states. In the South there are eleven murders for every 50,000 of the inhabitants, as against 2.34 in New England. But even with that there are fewer murders in the South than in the states on the Pacific Slope, where the number of homicides reaches the sum of 14.71 for every 50,000 of the inhabitants.

Helen Gould and Berea College.

The Day law which made it a crime for whites and blacks to be educated in the same school, has been affirmed by the Kentucky court of appeals and will now be taken, at the instance of Miss Helen Gould, who is one of the principal donors of that institution, to the Supreme Court of the United States. Berea holds that being a private institution, supported entirely by private funds it is exempt from the State regulation against mixed schools.

The fact that the school ran for fifty years as a mixed school without noteworthy difficulty until the passage of the Day law two years ago, is a good reason for opposing the enforcement of this regulation. But it is not the only reason for opposing it.

The South, having been deprived, by the war of the institution of slavery, is now seeking to set up and give legal sanction to an aristocracy based upon color. The result of such a system would be to give to the people of the white race, because they were white, and for no other reason, more opportunity to work and to learn, more encouragement to improve than is given to the colored population. That must not be. The Negro boy and girl must have the same opportunity that the white boy and girl has. That is the reason that this case and every other effort to legalize the Southern system must be contested. No doubt, in the long run, success will depend upon the Negro himself and not on the courts. In the meanwhile the contest of these issues in the courts is a valuable education to both races. Let the merry war go on.

Negro Education and the White South.

There is no question but that Negro education has already done much for the South. If it had done nothing more than stimulate the white South to do something to educate the members of its own race it has done much. There is an effort to get compulsory education in South Carolina. Tillman is opposing it. He sees that the education of the people over whom he rules would be fatal to his reign. One argument made against compulsory education is that the Negroes would then be able to get as much education as the whites. They seem to forget that it would not be necessary to enforce the law against the Negroes. The Negroes go to school willingly, whenever they get an opportunity.

Going to school is one of those "nigger habits" that the South, thinks Senator Tillman, ought to preserve itself from.

But there is other evidence of the influence that Negro education has had upon the white South in an interview of a Mrs. Martha S. Gielow who is working to secure better education of the whites in the country districts. Among other things she says in her plea:

Illiteracy among the Negroes is gradually disappearing, and it is a necessity that the country educate this vast percentage of untutored whites, if it is hoped to preserve the intellectual status of the Anglo-Saxon and the domination of white supremacy.

Senator Tillman does not fear the loss of the white supremacy. Therefore he opposes compulsory education.

THE COMING OF THE NIGHT

By WILL H. HENDRICKSON

Night comes unnoticed o'er the Eastern hills,
The blessed benediction of the day,
And with his soothing balm he gently bathes
The hot cheek of the day as on its way
To new born skies it glides down in the West.

And then the stars, bright children of the night,
Unveil their faces to the earth below,
The moon rejoices at the sun's retreat,
His face is wreathed in smiles and, all aglow,
He takes the sceptre that the sun laid down.

Black and White

A Colored Contemporary of George Washington

HARRIATE TATE, a woman who was born while the Revolutionary War was still in progress, died recently at the age of 125 years at her home, 58 Griffin street.

The aged woman was a contemporary of George Washington, Thomas Jefferson and the other founders of this country. She was living before this country had yet come into existence as a free government, and watched it pass safely through three wars.

She had a perfect recollection of the happenings of 1812, and the Civil War seemed of recent date to her.

Her mother was one of the first Negro women to be brought to this country, and when Aunt Harriate, as every one called her, was born, Lord Cornwallis was being besieged at Yorktown, and shortly after her birth he surrendered to General George Washington.

She was almost three years of age when England surrendered all rights to the American colonies by signing the treaty of peace which closed the Revolutionary War. She was 31 years old at the time of the War of 1812. And at the conclusion of the Civil War she was 84 years old.

The Censor and the South

The following paragraph from a recent issue refers to the manner in which the Southern censors are seeking to keep Southern children from learning that the South was wrong when it went

to war with the North in defense of "Southern Institutions:"

When a Russian reader sees a page blacked out by the censor he knows by that sign that he is deprived of truth. An American reader is treated more insidiously. For him often truth is skillfully adulterated. A text-book for public schools, for example, was adorned with a picture of the cabin in which Abraham Lincoln was born; for the Southern trade, the label which identified the picture with Lincoln was removed and it was marked "A typical log cabin." In prohibition communities, text-books on physiology must advocate temperance with more false and exaggerated statements concerning the effect of alcohol than the liquor interests ever told in behalf of their cause. For the Southern trade text-books which deal with the Civil War give an account of that contest which must make Southern children, when they grow up, surprised to learn that the capital of their country is not at Richmond, Va., and at a loss to account for the fact that the soldiers of their country wear blue uniforms. In New York, as in other communities that have a large Jewish population, school text-books frequently keep clear of any mention of Jesus Christ. In Russia some knowledge is considered dangerous. In our own fair land some knowledge is deemed unwelcome.

Progress of the Negro

A recent article in the New York Tribune says:

The physical record of what W. E. B. DuBois, in the publications of the American Economic Association, refers to us as the 250,000 independent Negroes, including 200,000 farmers, 20,000 teachers, 15,000 clergymen and 10,000

merchants, is, according to his statement, far better than the record of the Irish and as good as that of the German-Americans in thirty-four of the great life insurance companies, and the best class of this group is fully abreast in education and morality with the great middle class of Americans. This group has furnished notable names in literature, art, business and professional life, and its members have repeatedly, in Boston, New York, Philadelphia, Washington, Chicago and other great cities, proved their right to be treated as American citizens on a plane of perfect equality with other citizens. It has made progress, Mr. DuBois says, in spite of the fact that this numerically small class, with little inherited wealth, has had laid upon it the responsibility for the care, guidance and reformation of the great stream of emigrants from the rural South simply because they are of the same race, although no one would think of asserting that the risen Negroes are in any sense responsible for the degradation of the plantation ones.

THE "TALENTED TENTH" AND THE MASSES

Continues the Tribune:

In the case of the Irish immigrants or of the Jews, Mr. DuBois points out that it would be considered a hard thing to require them to see to the poor of their own race, and if this were done they would have the sympathy of the rest of the community in their undertaking. In the case of the Negro, however, every disability, every legal, social and economic bar, is placed before the little group charged with responsibility for the welfare of the incompetent and unfortunate of their own race. Not only that, but the group is judged continually and repeatedly by the worst class of those very people whose uplift is calmly shifted to their shoulders by the city at large. The result of this has been the submerging of the talented tenth under the wave of immigration.

Mr. DuBois continues: "New York had in the 40's, as intelligent a group of well-to-do, thrifty and skilled Negroes as the nation has ever seen. Forty thousand strangers dropped on them. The city formed a cordon around them, and not only cut off every avenue of economic and social escape, but narrowed, beat and crowded back the better class out of their vantage ground which had been gained by work and diligence, and this group was literally suffocated beneath the deluge of immigrants. It has not wholly recovered itself to this day." He finds the remedy for existing conditions in the organization of Negroes into self-sufficient, self-supplying groups, as is already being done in many places.

Menelik. King of Ethiopia

Perhaps the most interesting of reigning kings, says Robert S. Reimer in the Independent, is Menelik of Abyssinia. He was born in 1842 and claims to be the descendant of the Queen of Sheba, whose own son, of the same name, was reputed to be the son of Solomon.

The first impression made by the emperor is a distinctly pleasing one. His face is full of intelligence and his manners are those of a gentleman no less than of a king. He sits in Oriental fashion, his legs crossed and his arms sustained by two cushions. He wears as outer garment a red velvet mantle, which affords glimpses of snowy white underclothing, and about his head is wound a white handkerchief. Diamond eardrops hang at either cheek, and both hands are adorned with rings. To converse with a stranger he makes use of his private secretary, who is also his interpreter, since he speaks no other language than those of Abyssinia.

The Faithful Slaves of Hayti

A Chapter from the "Book of Golden Deeds"

Some years ago an English woman, Charlotte Young, who has written a great deal for the entertainment and edification of young men and women, sought to gather together in a single volume the stories of the best and most heroic deeds which are recorded in the histories of all times and all peoples. This collection of stories she called "A Book of Golden Deeds." A woman's notion of heroism is not a man's. Men instinctively regard as heroic, in the highest sense, those deeds done for the assertion of some great principle. Their highest ideal is freedom, justice. A woman's notion of heroism is some deed of personal devotion, done from motives of mere human sympathy. If this is a defect these stories have that defect. In the history of Hayti, for instance, the heroic figure—the one heroic figure—is Toussaint L'Overture. In the "Book of Golden Deeds" his name does not appear. Instead, however, are the names of several humble black men whose names have been remembered in gratitude by masters they so faithfully and unselfishly served. There is a pathetic interest, however, about these stories which belong to another age, revealing as they do at once the weakness and the strength of the Negro character. This chapter from the "Book of Golden Days" is republished for the sake of the past and the intrinsic human interest of the stories.—EDITOR.

The True Metal of a Golden Deed is Self-devotion.

MOURNFUL as are in general the annals of slavery, yet even this cloud is not without its silver lining; and noble deeds of fidelity and self-devotion are on record even from those whom their masters have been accustomed to look on as so degraded as to be incapable of more than an animal species of loyalty.

The French are not in general bad slave-masters. Excitement does indeed stir their Keltic blood into a state in which they will perpetrate horrible ferocities; but in ordinary life their instinct of courtesy and amiability makes them, perhaps, the least obnoxious of all nations to those whom they believe their inferiors, whether in the bondage of conquest or of slavery.

No doubt, however, there was a fearful arrear of wrongs in the beautiful West Indian island of Hispaniola, or St.

Domingo, as it was called when it was shared between France and Spain, with the boundary between them of a river, now known by the portentous name of Massacre. One of the most fertile of all the lovely isles whose aspect had enchanted their discoverer, St. Domingo, was a region of rapid wealth to the French Creoles, who lived at ease, and full of luxury and enjoyment, on their rich plantations of sugar, cotton and coffee; and often men of high birth further formed, in right of their white skins, a jealous aristocracy, holding their heads high above the dark population below them, alike of free mulattoes of mixed descent and of Negro slaves. Little were they prepared for the decree of the French National Convention, which at one sweep levelled all distinctions,—placing the black and brown of every tint on equality with the whites.

The consequence was that the tri-colored cockade was trampled on by the indignant Creoles, who refused obedience to the decree of the mother country, and proceeded to elect a General Assembly of their own, while the aggrieved mulattoes collected on their side in armed bodies for the defence of their newly granted privileges.

In the midst a more terrible enemy arose. The slaves, with the notes of freedom ringing in their ears, arose in a body, and began to burn the plantations and to massacre the whites. Fugitives came rushing in Cape Town, the capital, from all quarters; and at each plantation reached by insurgents, the slaves, even if previously contented, were gathered into the flood of savagery, and joined in the war of extermination. In less than two months 2000 white persons, of all ranks, sexes and ages, had perished. 480 sugar plantations and 900 coffee, indigo and cotton settlements had been destroyed. With the horrors and bloodshed of those days, however, we are not concerned, nor need we trace the frightful and protracted war that finally established Negro supremacy over the island that now bears the name of Haiti. It is with the bright spots in the dark picture that we are to deal.

Count DeLopinot, an old officer in the army, who had settled with his wife upon the island had been so uniformly kind to his slaves, that their hearts were with him; they rose for the protection of him and his family, and when the way of escape was open, entreated him to take them all with him, to live and die in his service. The place chosen for his retreat was the

English island of Trinidad, where he obtained from the government a grant of waste land among the mountains, to be selected by himself. The center of Trinidad is so mountainous as to be still uncultivated and unsettled, and the count was forced to take with him his body guard of faithful Negroes, to cut a passage for him through the tropical forest.

The spot he selected was beautifully situated; fertile, and well watered, but the best road he could make to it was so rugged as to be unfit for the transport of sugar, and he therefore laid it out cocoa,—upon a design peculiar to himself. The outline of his grounds represented a gigantic French general officer, epaulettes and all, upon whose prostrate form were ranged cocoa plants, at about fifteen or twenty feet apart, each about the size of a gooseberry-bush; and at intervals, the forest tree known by the Negroes as Cocoa-Mammy, because it is supposed to shade, nourish, and even gather dew for the cocoa-plants under its charge. It is from sixty to eighty feet high, and bears brilliant flame colored blossoms, so that the hills of Trinidad seem all in blaze in its flowering season. To this curiously planned estate the grateful count gave the surname LaReconnaissance, and on the first day when he brought his countess, and installed the Negro families in their new abodes, he celebrated a solemn thanksgiving. So much was he beloved that twenty years after his death the Negroes of LaReconnaissance still kept a holiday in his memory.

A Faithful Negro Guardian.
These Negroes were loyal in a body;

but on another estate in St. Domingo there was a single loyal exception, a genuine African, not born on the estate, but brought thither by the slave trade. The whole of his master's family were massacred excepting two little boys of five and three years old, whom he contrived to hide, and afterwards escaped with to the coast, where he put them on board ship, and succeeded in conveying them to Carolina. Happily in those days slavery was apparently on the decline, even in the Southern States, and free Negroes were allowed to be at large in the streets of Charlestown, so that the faithful man was able to maintain the children by his labor; and not only this, but to fulfil his earnest purpose of educating them consistently with their parents' station in life. He placed them at a good boarding school, and, while living a hard and frugal life himself, gave them each a dollar a week for pocket money.

The elder of the two went to sea, rose to be captain of a merchant-ship, and married a Spanish heiress in Cuba, when, on settling upon her estate, he at once sent for his good old guardian built him a house, and made him an overseer, giving him, in memory of old times, a dollar every week for pocket money, and treating him with great affection. The old man lived to a great age, and, on his death, his master was surprised to find that, though a devout Christian and an intelligent man, he still wore round his neck a little African amulet, which no doubt his affectionate spirit retained as the only memory of his native land.

The Story of Eustache Villeneuve.

Another Negro, named Eustache, who was born in 1773, on the sugar plantation of Monsieur Belin DeVilleneuve, in the Northern part of the island, had been always a remarkably intelligent man, though entirely ignorant, and not even able to read. When the bloody attacks on the houses of the whites took place, he is said, by his timely warnings and ingenious contrivances, to have at different times saved the lives of no less than 400 white persons without betraying the Negroes; and, lastly, he was enabled to place his master safely on board an American vessel with a sufficient cargo of sugar to secure him from destitution. Eustache himself embarked at the same time, considering himself as still M. Belin's slave as though they were still on the plantation. On the voyage the vessel was captured by an English privateer; but, while all the Americans and French were put under hatches, the Negro was left at large to profit by the liberty the English sailors fancied they had conferred upon him. They were a drunken, undisciplined set, and while they were carousing, Eustache played all sorts of antics for their amusement, until they were so completely off their guard, that he succeeded in releasing and arming the prisoners and carrying off the prize, with the English as prisoners in their turn, safe into the roads of Baltimore. He there hired himself out to work, and applied all his earnings to the assistance of the many ruined French from St. Domingo who had taken refuge there. After a time it was supposed that the French power was re-established

in the island, and M. Belin ventured back, with a number of his friends, in hopes of recovering his property; but he found himself in greater danger than ever. The town of Fort Dauphin was occupied by the Spaniards, and 20,000 Negroes, commanded by a black called Jean Francais, were encamped on the heights near the town, and massacred every Frenchman they encountered. The Spaniards gave the unhappy French no arms nor assistance, and M. Belin fled for his life to the seashore, pursued by a party of blacks. He saw a Spanish guard before him and throwing off his coat, ran in among them, giving his name to the officer. A Spanish uniform was thrown over him, and he was saved.

Eustache had been separated from his master in the crowd, and, uncertain whether he were still alive, resolved at the least to save his property. He actually persuaded Jean Francais's wife to let him hide some boxes of valuables under her bed, by telling her that, if his master had been massacred, they would belong to himself; and then, going to the place of slaughter, examined all the corpses, but happily in vain. After much inquiry he discovered M. Belin, and succeeded in getting both him and his property on board ship, and bringing all safely a second time to Baltimore.

M. Belin afterwards resided at Port-au-Prince, where he became President of the Council. Eustache continued in his service as attached and devoted as ever, and, after a time, observing that he was distressed by the increasing dimness of his eyesight, this devoted slave went secretly at four o'clock every morning

to get himself taught to read, overcame all difficulties, and, when he thought himself perfect in the art, came to his master with a book, and thenceforth kept the old man occupied and amused.

M. Belin took care to emancipate his faithful servant before his death, and left him a considerable legacy, which he regarded as a trust for his master's distressed countrymen, and spent from day to day in acts of beneficence, gaining his own livelihood by hiring himself out as a cook at great dinners, for he was admirable in that line, and obtained constant employment. In 1831 he was still alive, and was sought out to receive the prize for which ten years before M. Monthyon had left an endowment, to serve as an acknowledgement of the noblest action that could each year be discovered. Eustache's exertions were then made known, and, in the words of the discourse made on that occasion, his daily deeds were thus described :

"Every moment some new instance of his incorrigible generosity comes to light. Sometimes it is poor children whom he has put out to nurse, or others whose apprentice fee he has paid. Sometimes he buys tools or agricultural implements for workmen without means. Here, relations of his master obtain from him large sums which they will not restore and he will never demand; there, he is left unpaid by persons who have employed him and whom he does not press because they have fallen into misfortune, and he respects distress."

When he found, to his great surprise, how much his doings were admired, he answered one of the committee who had sought him out: "Indeed, sir, I am not

doing this for men, but for the Master above."

The Negro Who Gained a Prize For Virtue

Eastache was not the only Negro who received a "prize of virtue." In 1848 the French liberated all the slaves in their various colonies, without having given sufficient time for preparation. The blacks made instant use of their freedom by deserting their masters and setting up little huts for themselves, with gardens, where the tropical climate enabled them to grow all they required without any need for exertion. This was, of course, ruin to the owners of the large plantations hitherto entirely dependent on slave labor.

Among those thus deserted was one in French Guiana named La Parterre, and belonging to a lady, a widow with a large family. Out of seventy Negro slaves, not one remained on the estate except Paul Dunez, who had become a sort of foreman, and who promised his mistress that he would do his utmost for her. He tried at first to obtain some hired labor, but not succeeding he tried to keep as much as possible under cultivation, though he had no one to help him but his wife and young sons. The great difficulty was in keeping up the dykes which fence out the coast

from the sea on that low, marshy coast of northern South America, a sort of tropical Holland. Day after day Paul was laboring at the dykes, and at every spring he would watch for two or three nights together, so as to be ready to repair any breach in the embankment. This went on for thirty-two months, and was labor freely given without hire, for faithful loyalty's sake; but at last the equinoctial tides of 1851 were too much for Paul's single arm—he could not be at every breach at once, and the plantation was all laid under water.

To work he set again to repair the damage as best he might, and the government at Cayenne, hearing of his exertions, resolved to assign to him a prize which had been founded for the most meritorious laborer in the colony; namely, the sum of 600 francs and admission for his son into the college of the capital. But Paul's whole devotion was still to his mistress. Her son, not his own, was sent to the college, and the 600 francs were expended in fitting the boy out as became the former circumstances of his family, in whose service Paul continued to spend himself.

The next year his name was sent up to Paris, and the first prize of virtue was decreed to him for his long course of self-denying exertions.

WE DESIRE our agents to send us items and articles of interest, showing the happenings and progress of the race, with cuts or photos. We are after all kinds of helpful literature. We want the commendable things done by our people. We want the work of the Church set forth. We want the world to know what the Odd Fellows, Masons and all other organizations are doing along helpful lines, and those who handle our magazine and those who read it can aid us. We must have a larger number of readers. You can help us get them. We are spending all the money we receive toward developing this publication and we need your co-operation. We should have 20,000 subscribers, and you can assist us if you will.

The Florida State Business League

By W. W. WILSON

SOME weeks ago Hon. M. M. Lewey of Pensacola, the veteran editor of the Florida Sentinel and member of the Executive Committee of the National Negro Business League, bethought himself that the State of Florida had not kept pace with the many other States in affiliating with the National Negro Business League, and decided that the time was ripe for a move to be made in this direction. He therefore addressed letters to men and women of prominence both in professional and business pursuits anent this idea. From some he received highly

encouraging replies, from others luke-warm and from others pessimistic answers that questioned the wisdom of such a movement. However, the encouraging replies far outbalanced the discouraging ones, and Mr. Lewey decided that this warranted a call for the business men and women to meet in convention to discuss such questions as affect the race in all business and professional pursuits.

And now the best and most convenient place for the meeting was to be chosen. Letters were written as to this place, and after the reception of these



REV. J. H. DICKERSON
President Local Business League, Jacksonville



C. V. SMITH, M. D.
Secretary Local Business League, Pensacola

replies it was found that Jacksonville, the metropolis of the State and certainly the most prominent city in the State was chosen as the place for the initial meeting. So a call for it was issued, which was signed by the business and professional men and women of twenty-three cities in the State.

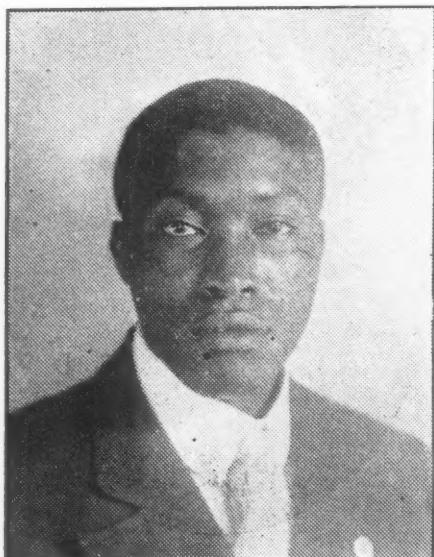
Preparations now began for the meeting. A good many cities organized leagues and elected representatives to the State meeting. The local league of Jacksonville began extensive preparations for the entertainment and accommodation of the delegates. The exchange of communications with assurances of success came thick and fast to the man who had spared neither time, pains nor money to make the movement a success.

The day for the convention came speedily, and when at noon on the



S. B. WILLIS
Member of the Executive Committee Negro
State Business League, Gainesville

opening day Mr. Lewey arose, amid very hearty applause, and in clear and convincing language set forth the purpose of the meeting, he gazed into a sea of upturned faces that represented the wealth and culture of the beautiful "Land of Flowers." In the assembly were lawyers, physicians, dentists, pharmacists, druggists, insurance men, school teachers, preachers, bankers, editors, grocers, undertakers, shoe dealers, bakers, butchers, ice dealers, fruit growers, truck farmers, and men in other pursuits. The number of delegates present was one hundred and fifty-two. At this time Jacksonville was entertaining delegates to the annual meeting and encampment of the Knights of Pythias, the uniform rank being in camp within two blocks of the elegant Odd Fellows' Hall in which the Business League meetings were held, and large crowds from this organization graced the busi-



W. H. THOMPSON
Secretary of the Jacksonville Local Business League

ness meeting with their presence, filling the spacious hall to standing room.

Seated on the platform were four officers of the National Negro League: Mr. {Fred. R. Moore of New York, National Organizer; Hon. Giles B.

City Council. Other addresses were made by prominent citizens in behalf of the professional men, clergy, business men, etc., and responses made by several visitors. Addresses were also made by Mr. Fred. R. Moore, Col. Giles



C. H. ALSTON
Member Executive Committee State Business League, Pensacola

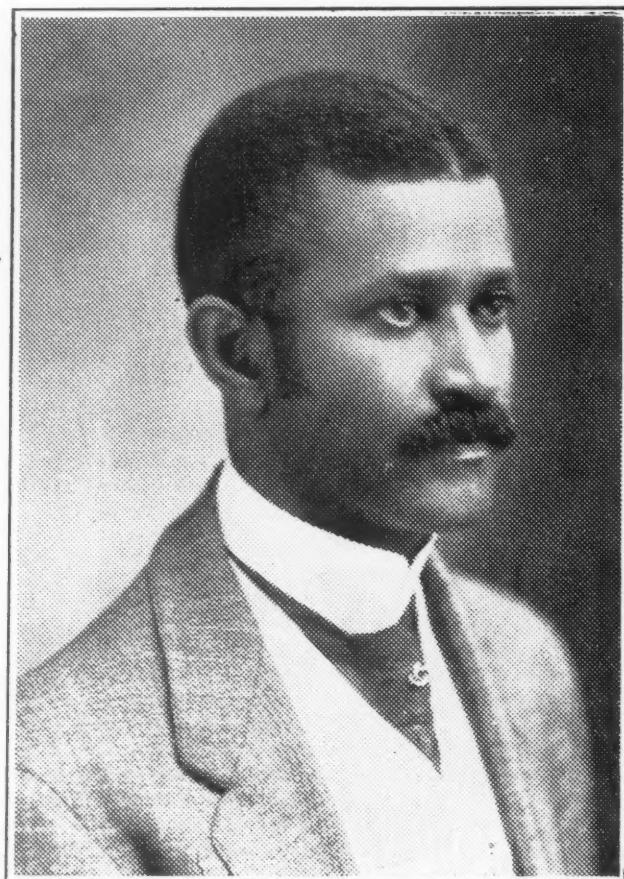
Jackson, Richmond, Va., an ex-Vice President; Hon. J. G. Carter of Brunswick and Hon. M. M. Lewey of Pensacola, members of the Executive Committee. The address of welcome on behalf of the citizens of Jacksonville was made by the colored members of the

B. Jackson, Hon. James G. Carter and General R. R. Jackson of Chicago, commanding the Uniform Rank, K. of P. of the World.

Two women figured conspicuously in the proceedings, Mrs. G. M. Barnes of Jacksonville, who welcomed the dele-

gates on behalf of the Woman's Club of that city; and Mrs. George B. Green of Pensacola, who read a paper on "Woman's Relation to the Business World."

league. Among the subjects were "General Merchandising," "Schools as Correlated with Business Expansion," "Negro Journalism," "Are Women a Necessary Adjunct to Busi-



DR. J. SETH HILLS
Member Executive Committee State Business League, Jacksonville

The programme for the occasion had been gotten out some weeks previous and the subjects discussed covered every avenue of business and professional venture. The programme was divided into four parts, there being eight subjects at each of the four sessions of the

ness Enterprises," "Does the Negro Possess the Spirit of Commercialism," "Shoe Business," "Drug Business," "Merchant Tailoring," "The Realty Business," "Dentistry," "Owning and Operating an Electric Plant," "Fraternal and Industrial Insurance," "The

Medical Profession as Relates to the Negro," "The Negro Merchant," and other highly important subjects. A representative of the colored street car company of Jacksonville gave a resume of the working of the road, telling of its condition, how it can become the absolute property of Negroes. Much interest was taken in this account, after which a general discussion of the plan was indulged in by many of the delegates.

The papers read showed that careful preparation had been made. Facts were brought out, backed up by figures and things tangible. There came a delegate from Lake City who was a patentee; he brought overalls on which he had patent rights. The effect of this was



MRS. GEORGE B. GREEN, PENSACOLA

Who read a paper before the Business Men's Convention, May 31



F. E. PHARR, PENSACOLA

District Manager Union Mutual Aid Association of America and State Delegate to the National Business League

the organization of a stock company to put these goods on the market. The coming together of these men and the exchange of ideas along another certain line caused a few men to form another stock company that will in a short time startle the whole Negro people. It was indeed inspiring to see these men, most of them on the sunny side of the half century line, educated architects of the future of the race, giving thought to problems that are near, real and possible of solution. It would have made the most pessimistic wince to be present and hear of some success coming out of seeming failures.

One of the most helpful addresses made was that of National Organizer Moore. The results of Mr. Moore's

words are already plainly shown in the organization of local leagues throughout the State. His advice about opening new avenues of business has been heartily taken up, and the outcome is that varied enterprises have been instituted and are now in operation. The coming together of these men in convention has had a wonderful effect on the colored people of this State, as reports even now show the gradual growth both numerically and financially of the various enterprises. It has instilled confidence for one in the other; they have been made to know one another; the union has been strengthened and now Florida's business and professional men, all of them, are in happy accord. Now they go hand in hand, plodding along to success.



DR. H. G. WILLIAMS, PENSACOLA
State Delegate Atlanta National Negro Business League



E. W. ROBINSON, JACKSONVILLE
Chairman of the Reception Committee which entertained the Delegates to the late Business Men's Convention

One of the notable addresses made was that of General R. R. Jackson of Chicago. Colonel Giles B. Jackson and Hon. James G. Carter also delivered very timely addresses.

Letters of regret were read from Dr. Booker T. Washington, R. W. Thompson, C. F. Johnson, of the Union Mutual Aid Association of Mobile, Ala.; Prof. J. R. E. Lee of Corona High High School; W. A. Woods, dry goods merchant, Pensacola; S. H. Hart, President of the Banking and Trust Company of Jacksonville, and others.

The officers elected for the ensuing year were: Hon. M. M. Lewey of Pensacola, President; Hon. J. H. Dicker-son of Jacksonville, First Vice President; Dr. A. S. Jerry, Tallahassee, Second Vice President; Dr. G. P. Norton, Tampa, Third Vice President; Mr. J. C. Metts, Gainesville, Fourth Vice



MR. SYLVESTER CAMPBELL,
A Successful Business Man of Warrington

President; Mr. J. I. Willie, Green Cove Springs, Fifth Vice President; Dr. J.



DR. A. WALLS SMITH, JACKSONVILLE

Among the most prominent men in advancing
the interest of the Business League

H. Smith, Gainesville, Secretary; C. C. Manigault, Jacksonville, Corresponding Secretary; B. J. Jones, Lake City, Recording Secretary; Rev. R. B. Brooks, Jacksonville, Treasurer; Rev. F. W. Lancaster, Jacksonville, State Organizer; Mr. W. C. Morris, Pensacola, Compiler. The following are the Executive Committee: R. R. Robinson, Jacksonville, Chairman; A. P. Alexander, Lake City; J. H. Blodgett, Jacksonville; C. H. Alston, Pensacola; S. B. Willis, Gainesville; Dr. J. Seth Hills, Jacksonville; Rev. C. N. Lee, Jacksonville; J. A. Collier, Orlando, and S. M. Mosely, Eatonville.

The last session of the League was held in Central Baptist Church, in order that the hall could be arranged for the banquet. The hall was beautifully decorated. On the walls were artistic placards of each colored business man and many of the professional men in



MR. SAMUEL CHARLES, SHOE MERCHANT

the city. Covers were laid for two hundred and fifty. The beautifully arranged tables and the elegant menu were prepared by an expert caterer, who is a valued member of the Local League. At the end of the supper the usual formalities and toasts were ren-

dered and an eloquent flow of oratory, possibly not equalled by any previous gathering in the State, was heard. During the supper an orchestra played. This banquet was attended by some of the most select people of the city, society being in sympathy with business.

A Successful Career

MR. ALAMANZA PORTER was born in the city of Philadelphia, Pa., and received his education at the James Foster Boys' Grammar School of that city. This school was named after one of the foremost merchants (a Negro) of the early days of Philadelphia.



MR. ALAMANZA PORTER

Mr. Porter began business with his oldest brother as partner, as wholesale woolen and cotton Rag Dealers and grading and packing woolen Rags for manufacturing purposes. The business prospered for 12 years, when reverses overtook them, through free trade agitation of textile manufacturing. He located in Scranton, Pa., in 1890 leaving his brother in charge at Philadelphia. At Scranton the firm started as wholesale dealers in Paper Stock, Metals, etc., and for 15 years the business has been a success. Mr. Porter has accumulated considerable property and recently sold out the business, to take up the study of law. He has passed the preliminary examination and registered as a student of law before the Board of Examiners in Lackawana County.

Mr. Porter is a patentee of a Car Construction, which has particular reference to what is generally known as "Summer Cars," the object of the invention being to provide improved means for inclosing the sides of the car to protect occupants in wet and inclement weather.

The Negro in Art

The Negro is steadily gaining recognition in different fields of art for his undoubted artistic talents. In literature and in music men and women of African descent have long held a high place. Recently there has appeared in the person of Henry O. Tanner a painter of first-class abilities. It has been more difficult for the colored men to attain a position on the stage, and it is only by reason of their exceptional abilities that those who have made a success there have managed to gain such positions. At first Negroes were tolerated only in rough comedy; but recently they have been gaining for themselves recognition in a kind of work that does them genuine credit and reveals a real artistic taste and talent. Of the two articles here reproduced, one a brief sketch of Tanner, the painter, and the other a criticism of Williams and Walker in their new piece, "Abyssinia," the first is from the Philadelphia "Tribune," written apropos of the purchase by the French government for the National gallery of Tanner's new painting, "The Pilgrim of Emmaus;" the second is by Amy Leslie, the dramatic critic of the Chicago "Daily News."—THE EDITOR.

A New Painting by Henry O. Tanner

IN TELLING of the triumphs already achieved by men of the colored race, a magazine writer places the name of the artist, Henry Ossawa Tanner, in the front rank of talented Afro-Americans. He did not mention the fact—it has just been announced—that the French government has purchased another Tanner picture for its national galleries. Already this artist is represented in the famous Luxembourg Gallery by his "Raising of Lazarus," which was purchased several years ago by the government.

When Henry O. Tanner took up the study of art in his youth many persons believed that a Negro's aim should be to paint fences rather than pictures; yet this man has not only attained eminence in the art world, but is recognized as a distinct credit to his country and a conspicuous example to his ambitious countrymen who are studying in Paris.

"Tanner," says a commentator,

"painted slowly, carefully, with infinite pains and alluring color; deeply original and never sensational, until his pictures hang in many of the world's best galleries."

As a rule he selects religious subjects, which he handles with reverent touch and obvious sympathy. His recent work, "The Pilgrim of Emmaus," which the French government has just purchased, is an example of his style and method of expression.

Every artist—especially Americans who are working out their destiny in the French capital—desires to be represented in the Paris Salon. Tanner has had paintings on the Salon line for a number of years. This season he was represented by two—"The Pilgrim of Emmaus" and "The Return of the Holy Woman."

Mr. Tanner was born in Pittsburg, June 21, 1859, where his father, Bishop Benjamin T. Tanner, lived with his devoted wife and children. He studied at the Pennsylvania Academy of Fine

Arts, Philadelphia, a pupil of Thomas Eakins and Thomas Hovenden. Mr. Tanner went next to Paris, where his artistic genius was further developed by Benjamin Constant and John Paul Laurens.

Seven years ago he married Miss Jessie Macaulay Olsson, a Swede, and since then has spent most of his time in Paris, although he frequently visits this country. He is one of the leading members of the American Art Association of Paris.

Early in his career the artist appreciated the necessity of hard work and patient study. He realized that he was not a genius, yet he felt that he possessed talent, and determined that he would cultivate that talent to the utmost. That he has succeeded in a manner highly creditable to himself and his country is shown by the numerous medals and prizes that have been won by his brush. Besides being represented in the Luxembourg—an honor that all artists crave—the work of Mr. Tanner may be seen in this country at the Carnegie Institute, the Pennsylvania Academy of the Fine Arts and in the Wilstach collection, Memorial Hall, Fairmount Park, Philadelphia, and in several private galleries.

The parentage and early training of Mr. Tanner doubtless turned his attention to religious subjects; in biblical lore he has found a rich field for the exercise of his artistic imagination. In many of his works the Saviour is found, and is treated with characteristic reverence.

"The Pilgrim of Emmaus" represents Jesus revealing himself to the two

disciples, who, after the resurrection, "went to a village called Emmaus, which was from Jerusalem about three-score furlongs." As they walked and talked they were joined by a third, whom they failed to recognize as Jesus, even after his forceful exposition of the Scriptures.

The artist has chosen the moment of blessing the bread, when the eyes of the disciples were opened, to place upon his canvas. All the conception of his imagination is projected into the task of indicating the first gleams of information breaking into the minds of the two men with whom the Saviour had walked and who now recognized him as the Crucified and Arisen One concerning whose fate they had been troubled.

Gazing upon the Tanner conception of that intense moment in their lives, one can readily imagine that thereafter all doubts and fears were banished, and that these two humble disciples went forth to preach an actual and arisen Lord during the remainder of their lives.

It is more or less of psychological study that the artist attempts in his picture of "Christ Washing the Disciples' Feet." This is noticed, too, in his "Nicodemus," which hangs in the Pennsylvania Academy of the Fine Arts. In this work the artist has employed a very clever suggestion of genius to express a proper realization, while retaining his regard for the real—by nature and from the result of close study and hard work. He is thoroughly honest in his methods.

But here was rather a difficult proposition. The Saviour and His aged ques-

tioner were seated at night upon the housetop; they, as well as the peaceful landscape beyond, were bathed in the soft, silvery moonlight.

It was not the artist's wish to surround the Saviour's head with a halo, and yet there should be some supernatural glow to distinguish Him as a being different from the mere man there beside Him, a man whose wrinkled features shone with a bluish light in the moonbeams. And yet, to make the Saviour's face glow as by a light within in the night seemed drawing too strongly upon artistic license.

The problem was cleverly solved by having the trap-door leading to the roof appear open. Up through it gleamed the yellow light from the hidden lamp, and this falling upon the face and breast of Jesus, imparts to His features just sufficient glow to seem a supernatural lighting of the countenance.

Mr. Tanner's "Nicodemus" was painted upon a housetop in Jerusalem, such as that upon which the Lord and Nicodemus sat in the night; the hills beyond do not compose a landscape of fancy, but are the actual surroundings of Jerusalem. His "Nativity," in the Wilstach collection, has a similar basis of real environment.

Williams and Walker in Abyssinia

Williams and his great side partner Walker, can come to Chicago any time of the year and draw a singularly fashionable crowd of white people, a decidedly dashing crowd of admiring colored people and all the boys from everywhere; and those are the audiences packing the Great Northern these pleasant Summer days where the interesting

colored entertainers are holding levee in a play worth remembering, for it is about the first successful effort in stage literature to be entirely credited to the colored people. "Abyssinia" was written, score and book, by people the same color as well, let's say Williams, not to rub it in, and it is a capital foundation for one of the best shows ever put into the Great Northern. Walker is without a peer as an actor among his own and there are very few challenges arising out of the paler crowd of comedians which he could not dispose of easily. He is an enormous favorite with intelligent lovers of rich comedy and is an invincible opposite to Williams, the happiest of funmakers.

When a struggling race sees its head above surging waters of oppression it is aflame with smoldering suspicion and guards itself at all times, whether or no necessity demands the hedge, and colored preachers have been regarded as rather authority upon that which ought to be good for the progress of their race. But without any special reason the black clergy have scored those of their kind who have been trying to achieve recognition on the stage; especially are they bitter—some of them—against Williams and Walker. Likely it is their sudden growth to big power in their line, but that ought to be greeted with rapture. No two men of the colored race have brought out more talent, fostered more genteel sentiments, taught their own to live broader, smarter and more subdued lives than Williams and Walker. They are too clever to be other than sensible, rational, modest and energetic. They have never let up one

instant upon the constant grind and study and education which have brought their entertainment up to a really delightful point of intelligence. These young men started only a few years ago as a couple of wholly untutored song-and-dance men, and they have come to be recognized as a pair of the best comedians and most reliable, rich and desirable colored men before the public.

Their shows are always clean, pretty, carefully staged and intelligently acted. They are not a couple of brawling clowns nor coarse buffoons. They are studiously inclined, bright, talented actors, who have devoted the best part of their lives to music, appeals to the eye through color, the art of diverting and refining, and not only exciting laughter honestly and politely but teaching others to sing beautifully, urging them to cultivate grace, song, music, beauty. The chief objection the colored clergy seem to have against Williams and Walker is that they hold up the race to ridicule, which is all nonsense, viewed as stage impersonation. They do not. They depict the dandy coon in delicious extravagance, their soubrettes picture their fanciest belles and nattiest sirens in amusing burlesque, but it brings no obloquy upon any race, nor offers the colored people affront. That colored people should have funny human instances just the same as white folks seems the normal proposition. If all black people were as solemn as their preachers there would be an awful gap between black and white. Our actors pick out the jokes in white and make

character studies out of them, and nobody but the Irish ever complained, and they had reason, for the actors have been cartooning the Irish for centuries and always will until home rule is established. Mr. Williams and Mr. Walker, on the contrary, have brought the race into eminence rather than derision.

When they first arrived their assistants were the rawest, greenest, most awkward and unfledged pack possible to imagine. Now there are not only the splendid corps of entertainers making up the fine company of Williams and Walker, as accepted in "Abyssinia," but dozens of other colored people who sing and dance, command respect as entertainers and draw big salaries all over America. Colored vocalists, colored actors, colored writers, colored composers, dancers, instrumentalists and acrobats all owe Williams and Walker a debt of gratitude, and as a class these performers are reputable, better educated, better clothed, better behaved than their kin, in color, who are not on the stage. The stage is a liberal education in itself. Entertainers who study, strive, test powers and advance cannot do other than improve their minds and mold their characters if they have either minds or characters to build. No minister need fear of contaminating his congregation through their patronage of "Abyssinia," or Williams and Walker or those brought forward by Ernest Hogan, Black Patti, Celeste or other serious colored people who do not regard their work on the stage as a carousal.

A Case of Measure for Measure

BY GERTRUDE DORSEY BROWN

CHAPTER VIII. (Continued.)

The Jim Crow

THE guard at the gate refused to allow the crowd of Navajos to stand out on the track nor would he unlock the gates and let them re-enter the depot, and so it happened when the 3:45 arrived at the station 50 minutes late, a motley wrangling set, of supposed Negroes were huddled in the rear platform.

"Let's do the thing up in the right way and have some fun out of it," advised one.

"No, let's go in for our rights, and if the best accomodations are taken, we'll make such a glorious row that we'll soon possess the land," replied another.

The Jim Crow, in its usual position next to the baggage car, looked very much like the two day coaches at the rear, and without further protestation they mounted the steps and entered upon the genuine experiences of thousands of colored men and women who daily patronize the Southern railroad.

"Why this isn't so bad I'm sure," ventured one of the girls.

"When the conductor comes in and gives us a little more light and some air it—O heavens—you brute—find a seat; don't you see this one is occupied," as a foul-smelling burley colored man lunged forward and dropped heavily beside dainty little Nell.

"Yah! yah! you is de limit," laughed the man good naturedly, and yet making no attempt to move.

Had the hateful stain not hid it, a very pale faced little woman would have been seen to gather up her belongings and pass the man who had seated himself beside her, but once in the aisle, alas for poor Nell.

The train, with one great jolt began its Northern journey and she was thrown, dignity and all, against another colored man who was coming up the aisle. The stranger politely lifted his hat and assisting her to a vacant seat, placed her scattered possessions on the seat beside her, and gravely asked if there was any further service he could offer her.

"Yes, I want that ruffian put off this car," she almost cried as she pointed to the usurper, who now having full posssion appeared to have forgotten "de limit" and with one foot on the window sill and the other on the back of the forward seat was preparing to smoke a cob pipe, which gave every evidence of being as disagreeable as its owner.

The gentleman, for it was a gentleman who was thus appealed to, looked from the man in the seat ahead, to the indignant, odd looking woman.

"Ah! You are no doubt a stranger to our customs; have you never encountered the rough element before? Did that fellow dare to insult you?

What is wrong, may I ask, and if it is anything I can rectify I shall be happy to do so."

"Why that brute forced himself into my seat. Of course he insulted me."

"Indeed lady, that is an ordinary offense, and one that we are powerless to suppress."

"Why don't you colored people keep such things from getting on the trains. Why I wouldn't ride with them at all if I were a Negro and Nellie's eyes blazed defiantly, regardless of the peculiar manner in which the stranger regarded her.

"Do you mean to say you are not a Negro?" he inquired, looking at her respectfully but nevertheless incredulously.

"O I forgot—of course I am not a Negro—certainly not, but you don't understand the situation. I fear you will laugh and I shall too, before I am half through, but here goes the story"—and Miss Griffin plunged into the recital of the strange adventures of the Navajos.

In the mean time Miss Smith and Miss Hein began to feel that she was fortunate even if she was compelled to ask a share of the seat beside a colored lady.

Camile and another young lady bent upon having their own rights seated themselves in a section vacant of human occupant, but containing an innocent looking carpet bag—one of the kind so often seen carried by poor whites and colored people from the rural districts in the South.

"Let's push that old sack under the seat" said Camile, and suiting the action to the word she gave a vicious kick with the toe of her smart Oxford,

and with the kick came the unmistakable squeal of a small pig, and with the squeal of the pig came the emphatic scream of two young Navajos.

"O heavens? Its a pig or something else. O what an awful place"—and out in the aisle the ladies hurried.

At the back of the car McCleland sat moodily gazing out of the window, but as Miss Smith and her companion came stumbling up to where he sat, with what grace he could master under the circumstances he ushered them into his seat and sitting on the dusty steam-coil coolly quoted:

"If you'll have a coon for a beau
I'll have a Navajo."

Agnes Hein began to feel that she was fortunate even if she was compelled to ask a share of the seat beside a colored lady.

The wealthy girl, not realizing that it was impolite, nor discourteous, was silently "sizing up" her seat mate, in fact had reachad the conclusion that her teeth were very even and white, that her hands were manicured in the correct style, that she was reading a nicely bound copy of the Rubaiyat and that her feet were small and well shod, when the "masher" appeared.

The professional masher for want of a better name and occupation, has become well known and understood by the majority of travelers and is everywhere recognized by a kind of trade mark which he carries in his face as well as in his manner of dressing.

It was one of the genuine brotherhood who with a smile, intended for encouragement, but really filling all the requirements of an emetic—presented him-

self before the unsuspecting Agnes.

"Lem me see, I believe I met you once, but your name—what might your name be?" gazing boldly into her face.

Taken by surprise, she returned the gaze and answered weakly—"No sir, I'm Miss Hein I don't think you did."

"O! corse I ought to know you, I've been down about Floridy nigh all summer and lowed I'd go up this-a-way for a spell and maybe I'd marry if I can git the sort a woman I want. Lem me see I bleeve yor a travelin the lonesome road yorself" seating himself on the arm of the chair in that offensive way which only the masher has mastered.

The young colored lady quietly closed her book and turning around beckoned to a young man sitting several seats to the rear.

"Mr. Paine will you kindly see that this man does not annoy us any longer?" The request was made so calmly and the answer was so promptly given that even now Miss Hein cannot recall jus; what did happen. The man who a moment before was perched on the arm of the chair was escorted to the seat by the door in such an energetic manner that he forgot to make any further arrangements for his companion—along the lonesome road, and the remaining chapters in that autobiography, at least Agnes was saved the torture of hearing.

She turned to thank the stranger beside her and was met by a frank smile and a careless "O that's all right" which encouraged her to inquire:

"Did you ever hear of such impudence before?"

"O, many times" her companion replied.

"Why I didn't know that people are so rude on these kind of cars."

"Didn't you? Well some are worse than others, but he is bad enough."

"I suppose you know all about them."

"Any one who travels as we are forced to, can not help but know something of the rough element."

Miss Hein became thoughtful, and finally suggested.

"Why don't you colored people who act like ladies and gentlemen protest against riding with such roughs?"

"Why don't we colored people who are ladies and gentlemen get that justice from white people that will recognize a decent from an indecent element? Why are we all classed together? What plan would you suggest whereby railroad officials might be able to tell at a glance who is and who is not entitled to ride in a first-class Jim Crow car? Why are we riding in one now?"

"Why I'm here because they won't allow us on the other coach?

"Exactly. You are here because you are colored" responded the other.

"But I'm not a Negro, really," began Miss Hein, and immediately she saw her mistake, for the Rubaiyat was opened promiscuously and she received no more attention from the person beside her.

Half an hour later and Mr. Paine interrupted her reverie by saying:

"A friend of yours, a Miss Griffin, is occupying an entire seat near the rear, and asks if you will not come and share it with her," and as Agnes rose he

added, "I hope the change will be a mutual benefit."

"A mutual benefit? What could he mean?"

She had not long to wonder, for when Nellie became talkative she went at it with the same thoroughness that characterized her plans for entertaining, and in a short time Agnes had heard all about the ruffian who smoked that strong pipe, and about the knight gallant who had given up his seat, and who, by the way, had studied psychology and every other ology, and was now teaching electrical engineering in a colored university at or near Atlanta, and his friend, Miss Pollard,—the very girl with whom she had been seated—an associate teacher in the industrial department of the same school.

"They are not Northern Negroes either, Agie, they and those two young girls with the black plumes, all are educated Southern men and women. I'll tell you, after all it's no mistake, this educating of our Negroes. Why, that Mr. Paine is quite a gentleman and I've felt quite at home talking to him. I've told him all about our being white, and when I mentioned Ora's name as being your maid he seemed then to stop doubting my veracity and sanity, and said he thought you would feel more comfortable among your own people, and right now—by the way they are laughing—I believe he is telling that Pollard girl about us."

Nellie chattered so incessantly that not until now did she pause to hear the account Agnes had to give of the masher and his subsequent mashing.

Each agreed that the Jim Crow might

do for a certain class of colored people, but was hardly the place for all.

"I have often wondered why Negroes make such a fuss about the separate cars, for those who are educated disclaim any and all ambition of the race to force itself upon us socially, and I have always felt that separate coaches and churches gave them the chance to be alone and to enjoy their politics and religion in their own peculiar way. Now I see where the reason lies. They say they do not blame the white men who own and operate the Rail Roads for protecting their families and friends from the offensive and insulting things which we have had to endure, but they contend for that which their tickets represent—first class accomodations—whether separate or not.

"It's a perplexing question, but it seems to me if they were prepared financially to become stockholders, or enter into an indepentant organization of their own, the matter could be satisfactorily adjusted—at least it seems so to me," and while this Griffinian philosophy was slowly becoming comprehensive to Miss Hein—Nell had begun to formulate a scheme whereby her father might help in some way to correct the Jim Crow evil.

Robert Brister had been in earnest conversation with the conductor ever since that worthy had collected the tickets.

"Twas a hard job," he explained afterward "but after I had told him some things about myself and a few more concerning himself he finally agreed that I knew him and that I am who I am. But to help us out of the

scrape, he was powerless to move, so long as we remained Negroes, moreover he laughed over the affair and seemed to consider it a joke worthy of repetition in the Sunday Journal, I didn't care for myself, but it seems a shame that the girls must be written up and cartooned in every old paper that comes from the press."

It is needless to recount all of the incidents of that trip. How the calls for breakfast on the dining car were not repeated in the car occupied by colored people. How at certain stations bannanned women in soiled kitchen aprons crowded on the car and in loud voices demanded seats which when obtained were filled with an odor that might be named attar of pig sty. How gray-haired men of ante-bellum days offered their seats to ladies with a grace that, if borrowed from the folks at the "big house," was none the less the attribute of the true gentleman. How Negro men or women quietly talked upon subjects supposed to interest only the favored few.

Courtesies were extended as freely and received as gratefully as among the elect. Conditions such as the many must needs bear, for the few, were cheerfully complied with and endured.

The lesson was not without its moral, and when at 8:10 the members of the Navajos party left the train, they felt that there was small need of crossing the ocean to study in Italy and Russia the social conditions of the peasantry, nor do we need a Tolstoy or a Gorky to awaken us to the sense of duties that the rich owe to the poor. A compulsory ride of seventy-five miles on the

average Jim Crow is all the Tolstoy, Gorky or Deisrael that the uniformed citizen need have.

Thanks to the thoughtful maid Ora, three closed carriages were in waiting at the station for the young ladies, who were by this time tired, hungry and disheartened. Having gone ahead with the baggage and Mr. Tom King, Miss Marshall had experienced no difficulty in gaining admission to the Smith private car, and after disposing of the various boxes and bundles busied herself preparing for the comfort of Miss Hein.

Thus it happened that the train was several miles from Savannah before she knew of the misfortune that had befallen the extempore Negroes, for she supposed they were lunching in the dining car.

Sam told the story of the defeated plans of a bunch of duskies who had tried to "do" him, and of the way he had wisely refused to be "done," and then the full significance of the situation burst upon Ora.

The matter was reported to Mr. Smith when he emerged from his birth at 6 A. M., and being of a nervous temperament he succeeded in working himself up to such a degree of excitement that he would listen to no reason and admit of no justifiable excuse. Why had his daughter ever attempted such a disgraceful disguise? Was she not satisfied to know that she was born of as good blood as that which flowed in any of the royal houses of Europe?

Why did not Sam know his business well enough to have admitted Miss Camile, even though she had come

dressed as Cleopatra and was attended by monkeys instead of servants? He would have recognized her, he knew. Why didn't Sam call him and allow him to decide the case? What was the South coming to? Would young people continue to be fools and idiots in spite of the improved educational system? and thus ad finitum.

The directions for meeting the Jim Crow were given by Ora, for she alone understood what the trip was and how it must be accomplished by her mistress and her companions.

Mrs. Hein, an invalid, was spared the disquieting details of her daughter's ignominious return, and pleading a headache Miss Agnes kept her room until after dusk, and during that period called "candle light" she visited her

mother, although it must be confessed that before the lights were brought she escaped quietly to her room.

"A letter for you, Miss Agnes," and while that lady sat disconsolately before her dressing table Ora removed the breakfast tray and placed the mail and morning papers before her.

"Here, Ora, my head aches so furiously, won't you read this letter for me?" My eyes burn, and I feel so weak and everything looks double." That the girl was truly ill no one could doubt. The stubborn refusal of the stain to yield to the many treatments that had been employed was fast working mischief on the sensitive, delicate nerves of its victims. The maid broke the seal and read the following letter:

(TO BE CONTINUED.)

CENTENNIAL HYMN

By JOHN G. WHITTIER

Our fathers' God ! from out whose hand
The centuries fall like grains of sand,
We meet to-day, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

For art and labor met in truce,
For beauty made the bride of use,
We thank Thee, while, withall, we crave
The austere virtues strong to save,
The honor proof to peace or gold,
The manhood never bought or sold.

O make Thou us, through centuries long,
In peace secure, in justice strong ;
Around our gift of freedom draw
The safeguards of Thy righteous law ;
And, cast in some diviner mold,
Let the new cycle shame the old !

Topeka, Kansas

BY IRA O. GUY

THE larger portion of the colored citizens of Topeka are natives of Tennessee and Kentucky, having come here at the time of the great exodus from those states in the 70's. Before that time there were only a few families here, but since then large numbers have come here from the Carolinas, Virginia, Ohio, Illinois and other states.

Conditions were very favorable for poor people wishing to earn a living and possess property. Large tracts of land were bought by Eastern philanthropists, on which those who wished could locate and pay for on time. Large numbers took advantage of this. Many have since lost or disposed of their property, which if owned to-day would be worth many times what they paid for it. Yet the numbers who have held and improved their property are equal in proportion to the population to those in the average town or county in the country.

The propensity for acquiring property and engaging in business is growing in the younger generation to a large extent. The habits of thrift and economy are found more generally among us than in many places; yet, present conditions could have been better had there been some means of concentrating our efforts in an intelligent direction.

That we might get the best results as a community, as well as individuals,

when the local Business League was reorganized last Winter, twelve bureaus were established by the President, with duties assigned to each—such that every phase of the work of the league in this direction might be served—as, for example, the "Bureau of Labor" is to keep constantly a revised list of all available talent we have, of whatever kind; also keep in touch with every source from which we can reasonably expect a chance for employing colored people and whenever an opening is found supply it.

The "Bureau on Wealth and Acquisition of Property" is to keep a revised list of the actual value of property of all kinds owned by colored people, and recommend and operate such methods for keeping up our per cent. of wealth as may seem most practical, while our city advances toward the 75,000 population mark. The "Bureau of Loans and Investments" is fostering a loan company. Among the others are the "Legal," "Medical," "Music" and "Fine Art" bureaus.

We have a number of all kinds of worthy business enterprises. We wish that we could impose on the columns of this magazine to speak of all.

A very model character in Topeka is Mr. Hezekiah Brown. Hezekiah was born and sent to school in Topeka. Having a great love for music he went East and traveled with several shows

and minstrels. He located in New York State and was identified with an orchestra. He was married to a New York lady, and four years ago he came back to Topeka and organized an orchestra; also entered the employ of the Throop Hotel, as head waiter. Having saved up some money, he bought a piece of land in South Topeka, and spent his inter-meal hours raising hogs and vege-

tables—supplying his hotel and other places with his vegetables. He made money and bought more land, aggregating twenty-three lots in all. He has been compelled to give up his position as head waiter, and now devotes his time entirely to his garden. He has built a nice home and moved from down town to this place, to rear his family of one child, and to more fully



IRA O. GUY, PRESIDENT TOPEKA NEGRO BUSINESS LEAGUE

enjoy the real luxuries of life. Mr. Robert Turner was born in Canada, and says of himself: "I was about two years old when my parents moved to Kansas, while railroads were in their infancy; there was but one railroad running into what is now known as Topeka. People crossed the Kaw River on pontoon boats. It was in those days that I learned my trade as a truck

the natural necessity would call for more land. We leased, or rented, a small tract, three or four acres, purchased another horse and then commenced gardening on a larger scale.

From this small beginning on rented land I think we have done fairly well. During those years of small beginnings we have occupied the top place in the market gardener's line or station up to

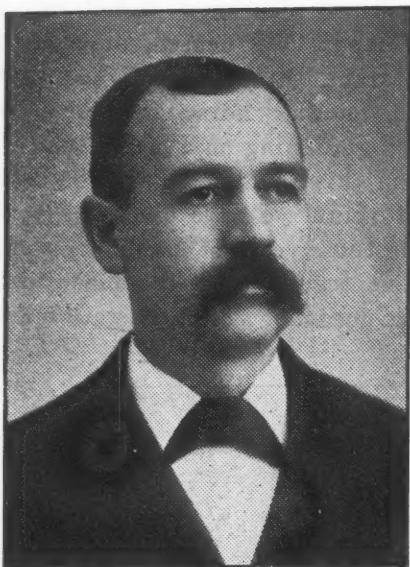


J. H. GUY'S RESIDENCE

farmer or gardener. Here it will be well to tell my readers that there is a great deal of difference between gardening and farming.

"When I was a mere boy my father gardened on a few lots and marketed his produce in a wheelbarrow. In a year or two business picked up and he bought a fine colt, and then we used this—well I might say unbroken animal—to sell our produce with. Our trade demanded more produce, hence

the present time, and my motto to the present time has been, 'Deal squarely with your neighbor. Meet all honest competition.' During the greater part of my life I have had an interest in the garden with my father and brother. An incident worth mentioning right here is during my early career I received per year \$12; the second year \$24. A few things that I have made a success in, that is in the garden line, are: First of all, I consider cabbage,



ROBERT TURNER

cauliflowers, tomatoes and sweet potatoes more profitable than the other vegetables. I first start my plants in hot beds about January 15th or February 1st. I plant on quite a large scale, using about 150 sashes, which gives me an ample number of plants. I do not use the old back way of setting plants, but the improved method of setting, which greatly facilitates planting. I consider tomatoes an important crop to raise. I have been selling tomatoes now for about three weeks, while my neighbors can get but a few to eat. I attribute this to early setting in hot beds, and the same will apply to other vegetables.

"I am farming about forty-three acres of ground, all of which is in small stuff. I use from four to six horses and hire from three to ten persons in gathering and marketing said produce. Do not think that gardening is always a

profitable business. I would like to point to my readers a few things which I have experienced along the line of failure.

"In the year of 1903 we had a flood which devastated our part of the country, and my fine garden was under about seven or eight feet of water. The following year another flood came and my crop met the same disaster. Again in September of 1905 we had another flood. During those three floods I lost about six or seven thousand dollars. I cannot say that I was discouraged, yet I was a little blue. To show you that I was not, this year I planted heavier than any year in my history of gardening. I am now reaping rich rewards for my patience. A thing worth noting is this, and the fact is patent to all, the labor union of every description is against the poor colored man, and I think the only salvation for him as a whole is to get on the farm and raise produce. When he is ready for market the purchaser does not ask him, Do you belong to such and such a union? Nor do they discriminate on account of color, but produce sells on its merits.

"Here in Kansas, I venture to say, beyond a radius of, say, three miles from a town, you could travel for five hundred miles and not find fifty colored families living on farms. In 1903 I went overland to Hennessey, Oklahoma, and I did not see twenty colored families living on farms. Now this is a sad mistake, and one which should be corrected if we wish to alleviate our condition. My advice is for young men to go to the farm, raise the staple produce of your locality, and raise as good, or I

might say better, than your neighbor, and I venture to say that you will have a good market for it. I can say that all I ask is a fair show and no discrimination along this line and I will continue to succeed in the future."

Mr. C. C. Lytle, the Secretary of the Topeka Business League, has proven that a thoroughly modern and up-to-date barbershop for colored people will pay, if conducted on strictly business principles. On entering his parlor one would never believe it was supported by colored patrons unless he saw them in the chairs waiting and being shaved. Mr. Lytle says of himself:

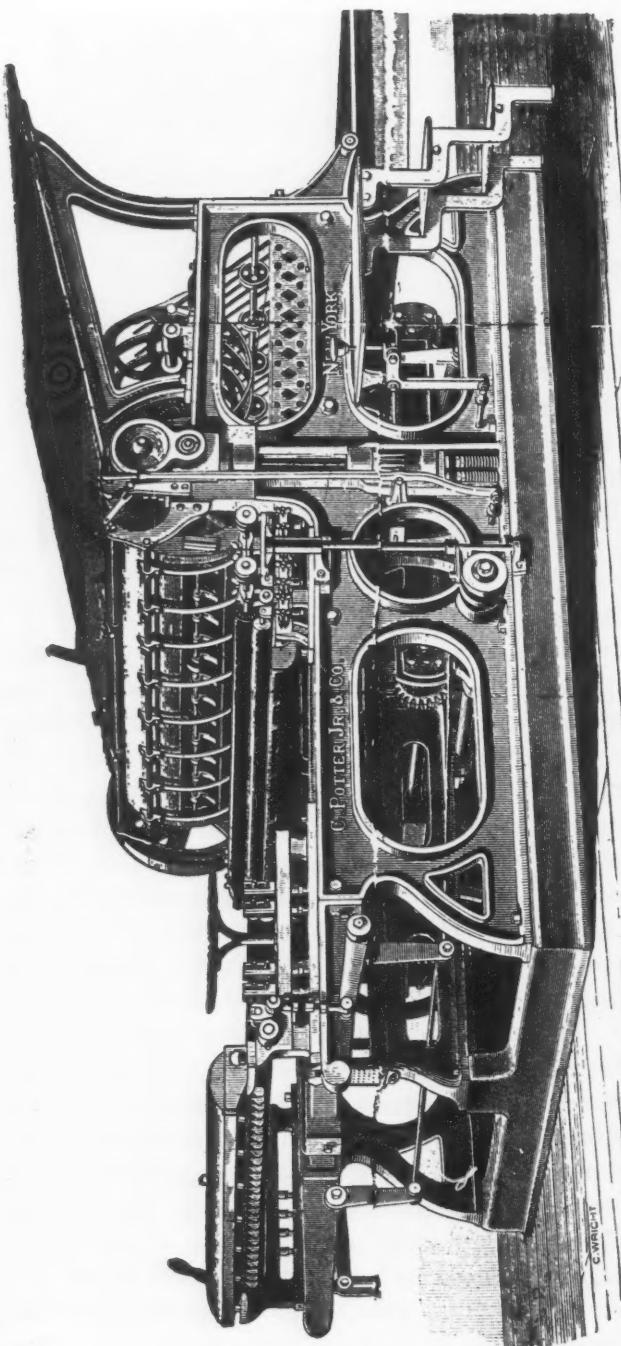
"I started to learn the barber trade at the age of fourteen, and during the time from my start to the present I have worked at my trade, and feel now that I can be proud that I did give it such attention. I am now twenty-five years of age. The first two years in the apprentice line I found hard, and that was in this way, hard to give up ball playing and hard to give up the circus, especially after the parade. Well, I found that I had to give up these things or the trade, so I made up my mind to give up the trifles. The next two years I worked for my father, and then he went out of the business, and I was found hunting a job, which I succeeded in getting. Well, I worked at this shop for one year, after which time my father came to the conclusion he would go into the business again, and insisted that I go in also. We opened a shop in a basement on the main street, at which place we stayed until two and a half years ago I made up my mind that I was going to open



MISS AGNES PERSEY.

up a shop for my people as nicely furnished and conducted as the whites had for their people. Mutually dissolving partnership, I left my father in the old stand and started out anew for myself, and I must make mention of the fact that I raised hogs and sold them off until I had saved enough money to put me up a first-class shop, which I am now conducting at 109 West 5th street, Topeka, Kansas."

Miss Agnes Persey, expert printer and bookkeeper, was born in Tennessee. Her parents moved to Kansas when she was very small. She was educated in the public schools here and later took a business course. She learned typesetting while in the employ of the Times Observer. She later went in the employ of the Capital Hand Laundry and remained there two years as bookkeeper, when she left to become a printer for the Topeka Plaindealer, which place she still holds. Miss Persey is a thorough,



PLAINDEALER PRESS

Capacity 1,800 per hour. Weight 35 tons

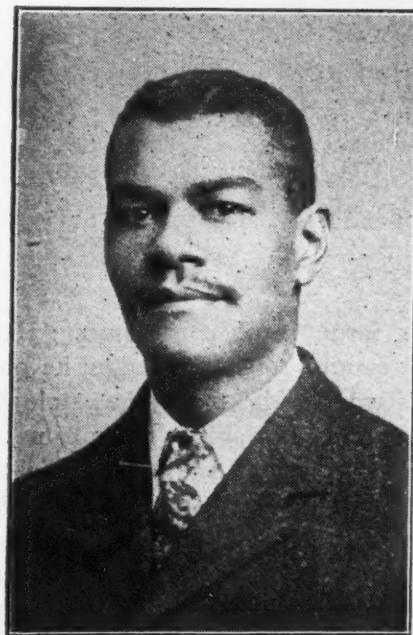
painstaking lady at whatever she attempts. Her services at the Plaindealer are invaluable.

Mr. Wm. H. Lucas, Topeka's progressive young photographer, is too modest to have a picture of himself for this article. Mr. Lucas was born in Iowa and came to Kansas when thirteen years of age. He finished the High School. Afterwards he worked at odd jobs on construction gangs and later as a hotel waiter. He had a natural liking for scenery and landscape drawing. He was not content at his work in the hotel. After thinking, it occurred to him that there were not many colored people in the photograph business. He managed to learn the art under a white photographer named Griggs, who charged him all it was worth to learn. He then saved sufficient money to buy an outfit and opened his doors. Mr. Lucas has never regretted the sacrifice. He is making a good living and the future for him is bright, he being still a young man.

Mr. Ira Smith, the live foreman of the Topeka Plaindealer, was born in Pleasanton, Linn County, Kan., twenty-eight years ago. He began printing when eleven years old in the office of

the Herald, a Democratic paper published in that city. He received a business education in the public schools. He has never worked at anything except printing and is known throughout Southern Kansas, having worked on all the white papers, weekly and daily, in that section. He has been with the Topeka Plaindealer six years, and can do anything pertaining to the printing art.

Captain William Reynolds introduced an original business idea when he opened the Topeka Pantatorium four years ago. Mr. Reynolds had worked as porter in the leading white clothing stores of Topeka for ten years. When the Spanish-American war broke out he organized Company A of the 23rd Kansas Volunteer Infantry and was commissioned Captain. He served with this regiment



WILLIAM REYNOLDS



MISS LENA THOMPSON

in Cuba. He was a model captain, and declared by high ranking officials to be a record breaker in volunteer service. For nine months while in Cuba he was acting commander of his battalion. On returning to Kansas he bought a beautiful site in Lowman Hill and erected a beautiful modern cottage, where he now lives. He worked as porter for a clothing house for two years after the war, when he opened up his tailoring establishment. He has three hundred customers, and employs six people as help and runs one wagon. He does a business of \$500 per month. Mr. Reynolds is a Knights Templar and Eminent Commander of Cyrene Commandery No. 2.

"Have you Miss Thompson's homemade bread?" is the question invariably asked by particular and high-class

trade on entering an up-to-date grocery in Topeka. When the answer is in the negative and a substitute offered they immediately refuse, preferring to have bread made at home. Miss Thompson when a girl was left motherless. Her father and brothers failed to furnish the necessary help and assistance that girls should have. Starting out for herself and guided by the early teachings of

Miss Thompson is an excellent pastry cook and caterer. She was chief pastry cook at the "Means" in St. Louis during the World's Fair and later was chef. Miss Thompson devotes some time to elocution, and has lately composed the verses of a beautiful song, "Alone," which promises to meet with success.

Mr. Wm. T. McKnight is one of To-



COLONIAL GROCERY STORE

her mother, she struggled to make an honorable living. She had a love for elocution and music, but it being impossible to make a living at these, she began making home-made bread for a few stores. Her bread was so well liked she soon had all she could do. She purchased a baker's oven, hired help, and for eight years she has furnished the best bread (averaging six hundred loaves per day) sold in Topeka.

peka's large stone contractors. He is manly enough to acknowledge he once committed a big theft—he stole his trade. After finishing school he, as other young men, was thrown on the world without any way of using his school training. He had always liked stone work when a boy on the farm, and once when he had to build a fence built it of stone rather than timber. Next he made an opportunity to lay

the foundation of a barn. After finishing school, not finding any one willing to help him learn, he stole his trade. He has done some of the finest stone work in our city, including work on the new government building and the Auditorium. He is a member of the Union, and though dark, his white competitors never see it. He has taught

and her husband own some twelve houses in this city. When her husband, who is a carpenter and contractor, finishes a house, she paints and varnishes it and papers it when necessary. She also takes jobs of painting and paper-hanging, and sells wall paper wholesale and retail. She deals in real estate extensively, rents and collects rents. She



LEE'S DRUG STORE

many a young colored boy the trade. Mr. McKnight is a 32d degree Mason, an Elk, deacon in the Shiloh Baptist Church and a member of the Shiloh choir.

Topeka has four first-class painters and paper-hangers. We can only speak of one, and therefore give the lady preference. Mrs. Frances Buckner is a woman of many propensities. She

is a woman of excellent literary talent, having been a teacher in the public schools of this city for ten years prior to her beginning to paint. She enjoys all the necessary luxuries of life and is a leader in society. She and her husband are reputed to be worth about \$50,000.

Last year Mr. Frank Wilson purchased seven acres of beautiful land east



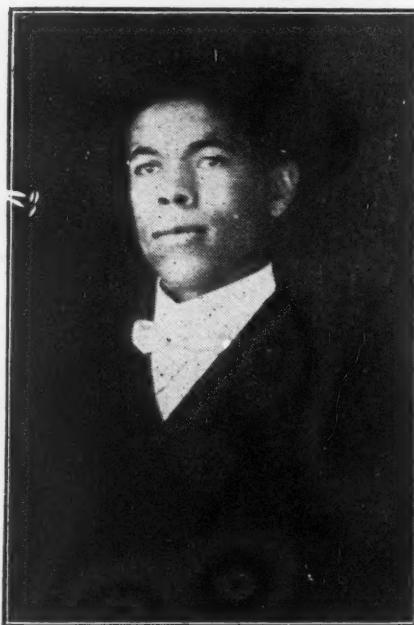
MR. FRANK WILSON

of the city, believing he could make money running a Summer garden. His adventure was so successful that this year he invested very heavily. He set out 110 trees, built a pavilion, also a 20 x 30 concert hall, installed Summer swings, amusements and athletic games and refreshment stands. Two nights of each week are devoted to dancing and one to vaudeville. He is well patronized by the best class of people. It is proving a financial success. Mr. Wilson expects to soon put a lake at the foot of the slope and have fishing and boating.

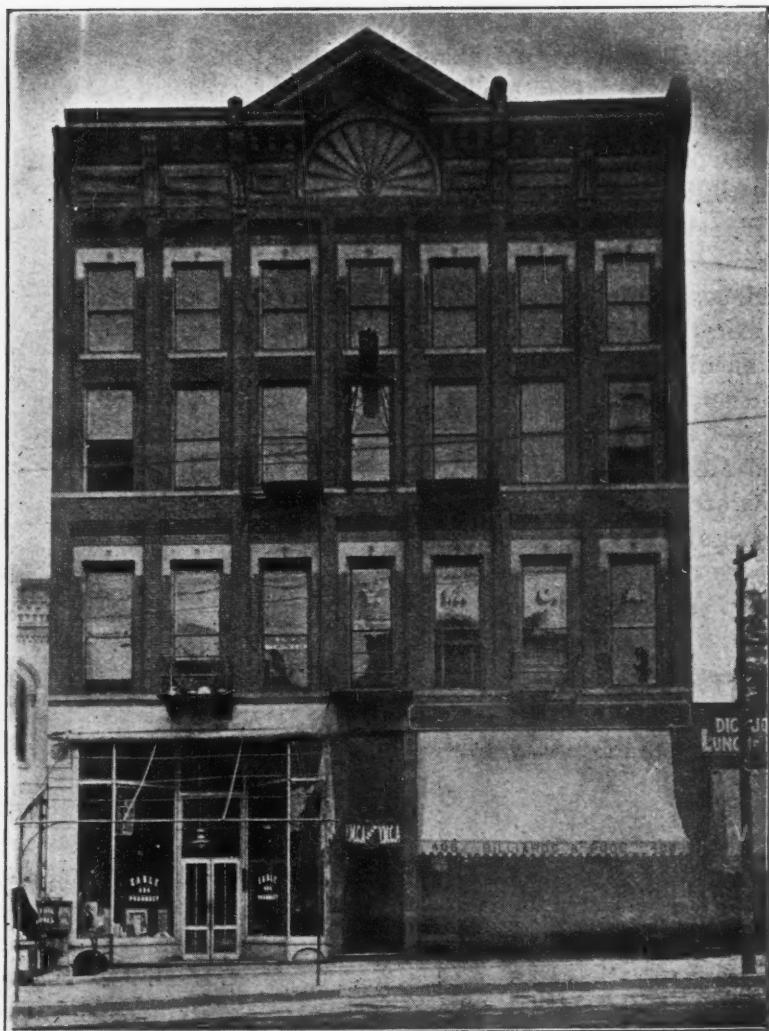
About five years ago, when the health of Mr. W. H. King was failing, his friends feared that his once fine grocery and meat business would scatter and his wife and children be thrown on the mercies of the cold world. Mrs. King did

not see things that way. She took hold of the business, and in addition to holding their previous trade added to it and made it pay better than when her husband managed it. When Mr. King died, a year ago, she had purchased a home and store building. Her young son, about 17 years old, helped her, working like a Trojan. They have an excellent business and are making money. Mrs. King is one of the most highly respected ladies in Topeka. Her life is worth patterning after.

Mr. James H. Guy came to Topeka from Ohio twenty years ago, a green lawyer with \$15 when he stepped off the train. He has successfully practiced law in this State ever since. He has been closely identified with the interests of the people out this way. He was Deputy County Attorney for four



MORDECAI ALLEN, POET



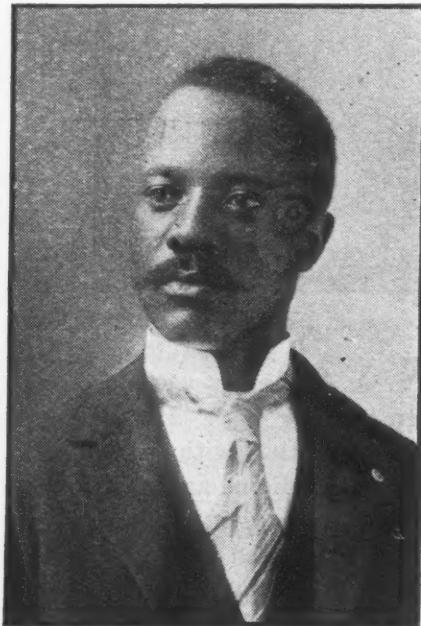
COLORED MASONIC TEMPLE

years. He owns eight valuable pieces of property in this city and two farms in adjacent counties.

Mr. Wallace Williams owns one of the best cafés and lunch counters in the city. He has a monopoly on the Rock Island depot trade, and that of the wholesale men, in whose district he is located. He owns his building, as well as beautiful Oakland property.

Dr. O. A. Taylor was a section hand when a young boy. He and two white friends working with him quit the job to study medicine and join the army at Fort Leavenworth as surgeons. His friends continued and are to-day high ranking surgeon officers. Seeing no opportunity for himself in the army he went back to the railroad. His foreman, or "boss," swore at him one day,

and he laid down his shovel and quit work. In the Fall he went to Maharry Medical College at Nashville, Tenn. He worked his way through college and located at Macon, Mo. He had an excellent practice there. Seven years ago he came to Topeka looking for a larger field, and found it. His success has been marvelous, and has inspired several young men to study medicine. Dr. Taylor is a member of the Topeka Medical Association, also the Kansas Medical Society and has been a delegate to the National Medical Association. All the hospitals are open to his patients, and he is recognized as one of the best physicians in the city. He recently built a \$3,000 residence. He is a 32d degree Mason, a perfect gentleman, and pleasant to meet.



DR. O. A. TAYLOR



J. M. WRIGHT

Mr. J. M. Wright, National President of the Knights and Ladies of the Orient came to Topeka a poor boy. He worked on the farm of John M. Brown and went to school at night. He secured a position in the public schools, which he held until 12 years ago when he resigned to become deputy county clerk to J. M. Brown. Four years later he was elected county clerk, and re-elected two years afterwards. At the end of his term, he was appointed deputy county treasurer. The company of which he is president is a growing one, having in three years organized 51 councils throughout Kansas. This year they have paid 11 death claims. They pay the same attention to large and small councils. Each receives on an average of one letter per week from the main office in Topeka, giving advice and reports on conditions. They follow strict

business methods and pay promptly. The medical examinations are very rigid. They have 1500 policies issued.

Over a year ago, Mrs. L. H. Slaughter opened her millinery establishment. She has enjoyed a remarkable patronage during the whole time. She carries a

country, is the kind that E. S. Lee owns and operates. He owns his building and adjoining lot on Kansas Avenue, besides a valuable residence in the West end.

Clay Odell started out in life a penniless orphan. He drove a grocery wagon



REV. C. G. FISHBACK

large assortment of millinery, sells always a better quality of goods at prices proportionate.

A drug store pronounced by all, including such men as Bishop Grant, Messrs. Williams & Walker, to be as fine as any colored drug store in the

for S. Hughes for eight years. He then drove for the Star Grocery, working up to be clerk. He one day after the head clerk had quit the firm, demanded that he be made head clerk being the oldest clerk in the store. His services were so valuable, the proprietor

was afraid to refuse. He held this position for eight years until the store was sold. The new proprietor let him out because he was colored. He opened a store two doors from the Star Grocery in partnership with Mr. S. F. Hughes, a banker, for whom he first drove a delivery wagon. Three years later he dissolved partnership and opened up his present business, in the store building which he had purchased across the street, and which bears the name of the "Colonial Grocery Company." He carries a \$7,000 stock, and runs six wagons.

Mr. Chas. A. Whitney is one of our leading building contractors. He, like

city. He has made his business pay. His real estate acquired in the last ten years will alone pass the \$12,000 mark in valuation. He stands high and is considered a reliable, conservative man in business.

George W. Hamilton, of the firm of Stonestreet & Hamilton, Undertakers, was born in Kentucky May 8, 1863. He moved from the Kentucky farm to Kansas when yet a lad. After working at odd jobs around the city of Topeka he went to work for the C. R. I. & P. Railway Company, holding this position for nearly fourteen years; from there he started into business for himself. Mr. Hamilton's intentions all through life were to engage in business for himself, believing that the Negro could be as successful in business as any other race. Mr. Hamilton is an embalmer and funeral director, being the first colored man to pass on the first examination as an embalmer in the state of Kansas.

Mordecai Allen is a colored poet. The following verses were written by him to show his disgust of the face bleaching and hair straightening fad that is everywhere so popular among our people. Mr. Allen will soon publish his first edition of his poems :

Listen at me Mandy.
Don't argy wid me now,
It's printed in de paper
En er white man read it ; how
Some o' dese smart doctors
Done figgered out er way
Ter make er culld man git white,
Er dollars all yer pay.
En den dey sen's de medersun,
It straightens out yer hair,
En yer gits pale en paler
'Tell yer skin is lily fair :



CHARLES A. WHITNEY

the average successful man, started with odds against him. To-day he is recognized as one of the best contractors in the

F'um er darkey, you's er Injun,
Den er Chinaman, en den
Yer stan's up Mr. White man
Wid de other white men.

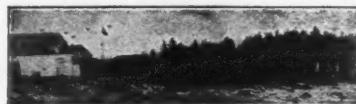
I b'lieve I'll git er ba'ul,
Kaze er quart'll never do.
Yer lookin'-glass'll tell yer
Dat we'll have ter soak it th'ough.
Ner we won't min' two soakin's,
Kaze I know we'll have ter wait
While it's rasslin' wid our hair
Tryin' ter snatch en hol' it straight.
But de trouble—dat ain't nothin' ;
Jes' think erbout de day,
When de win' ll mess our tresses
Flyin' dis-en-dat-erway.
En we'll be totin' parasols
Fer fear de sun'll tan :
You, er gran', genteel white lady ;
Me, er fine, dressed-up white man.

En den we'll j'ine er white church
Ter match our white-folks clo'es.
En I b'lieve I'll run fer office
Lak de other white men does.
En dese hyeah common darkies—
We'll quite speakin' ter 'em all ;
We'll get 'quainted wid some white folks.
En ax dem in ter call.
Now, Mandy—Mandy honey,
Don't it kind o' make yer smile,
Ter think er dem white ladies

Drappin' in ter set er while ;
En us er talkin' ter 'em
'Bout serciety en books,
En " Love, yer cheeks is rosy,"
En " Dear, how pale yer looks?"

Long time I been er figgerin'
How I could pass fer white ;
Figgered in de br'ilin' sunshine ;
Figgered 'way long in de night.
En now it's figgered fer me
Fer'er dollar. It's too cheap—
Don't make no 'sturbance, Mandy,
Ef I'm dremin' lemme sleep.
Good bye, ole dark complexion !—
Ef dem doctors' stock hol's out :
Good bye, ole tough comb-breaker :
Yer done fit yer las' hard fout.
Ef dem doctors keep's dey 'greement
En do whut de papers say,
We gwine ter change de census
O' de white folks out dis way.

The pride of Topeka colored citizens
is The masonic Temple. This property
was purchased by the colored masons
one and a half years ago. It is on
Kansas Avenue, one half block from the
Government building and opposite two
of the largest and best hotels in Topeka.
The Masons can sell it for twice the pur-
chase price, but refuse all offers.



Race Prejudice and Southern Progress

BY MRS. MARY CHURCH TERRELL

From an article in the 19th Century

The article which follows is an extract from an essay in the English magazine, the 19th Century, published in London, entitled "A Plea for the White South by a Colored Woman." Aside from its merits, this article is interesting because it is a real achievement to get an article, upon affairs purely American, in an English magazine, and especially one of the importance of the 19th Century.—THE EDITOR.

THE indifference manifested by the whole American nation to the obstacles to progress which now confront the best white people in the South is as amazing as it is painful. Occasionally one hears about the cruel yoke of bondage under which colored people in the South groan at the present time. It is safe to assert that few if any words either spoken or written on this subject are untrue, since it is well nigh impossible to exaggerate the facts. But the colored American is not the only slave in the South to-day. There are hundreds of white men who have been blessed with splendid intellects, who are kind and tender of heart and who yearn to be true to their higher, better natures, who dare not follow the dictates of their conscience and be just, because they languish in the chains forged by tyrannical public opinion and

a cruel, vindictive intolerance of those who dare dissent from prevailing views.

Before the term "White South," as used in this article, is defined, it is cheerfully admitted that there are exceptional white men in the South, whose ideas and standards are as high as those of the purest, best citizens in the United States. But when the "South" or "White South" is referred to in this article, those people are designated who mould the public opinion which manifests itself through the laws enacted by the legislatures of the respective Southern States, and through the customs

which are generally observed and which amount to an unwritten law.

If the laws recently enacted in nearly every State in the South are an index of the mind and the heart of the people of that section, and if actions speak louder than words, the South was never more



MRS. MARY CHURCH TERRELL

hostile to the colored man, as well as to his friends, and was never more determined to keep as near the level of the brute as possible than it is to-day. Reduced to the lowest terms, the test put to every question which arises for discussion in the South, no matter to what it may directly pertain, is its possible bearing upon the race problem. To the South's inability to forget the results of the Civil War, and to its attitude toward the emancipated race, may be attributed its inability to make the mental, spiritual and material progress which it might otherwise easily attain. The mind can not (certainly the mind does not) flourish in an atmosphere which is close and impure, and which is neither recharged or purified by fresh currents and revivifying draughts of new thoughts. That there have been comparatively few contributions made by Southern writers to the best literature of the country is an indisputable fact. Nothing but the enforced narrowness of view and the imperial bigotry which hang like a pall over the mind can explain this dearth of literary talent in the South.

Not long ago, in discussing the place occupied by the South in American letters, Prof. George Edward Woodbury, Professor of Comparative Literature in Columbia University, New York City, expressed himself as follows:

"The South is uncritical. The power of criticism, which is one of the prime forces of modern thought in the last century, never penetrated the South. There was never a place there, nor is there now, for minorities of opinion and still less for individual protest, for

germinating reforms, for frank expression of a view differing from that of a community. In this respect the South has been as much cut off from the modern world, and still is, as Ireland from England in other ways. It lies outside the current of age, and this is one reason why there has been such an absence of ideas in its life. It is curious to observe that what the South has afforded to general literature, in the main was given into the hands of strangers. The Virginian record was written by Thackeray's imagination. The theme of slavery was written in 'Uncle Tom's Cabin,' the one book by which the South survives in literature, for better or for worse."

With scarcely a single exception the inventors of labor-saving machines and appliances, for which the country has become so famous, hail from the North. The report of the Civil Service Commission recently issued shows that Louisiana, Alabama, Mississippi, Arkansas, Texas, Georgia, South Carolina, and Tennessee have not their share of Federal appointments, because the applicants for positions from those States are not qualified to receive them. The failure of the Southern States to furnish eligibles for registers from which appointments are chiefly made is shown by the fact that of the 383 appointments from technical registers, only 35 went to the South. On the 5th of October, when these figures were compiled for the report, there remained on all the registers of a technical character only fifty Southern eligibles, many with such low ratings as to preclude the likelihood of their being reached for certification. The report of the Civil Service Commission proves conclusively that the South is

greatly in arrears in securing the plums to which it is entitled by an equitable distribution of government jobs of one in every 10,000 citizens, because there are so few applicants for positions living in that section who have the proper technical qualifications. Most every Southern applicant wants to be a clerk, and as a matter of fact the South has furnished 58.21 per cent. of all clerk appointments; but the demand is for men with technical qualifications, scarcely any for clerks. When, therefore, the Commission desires to give the South the preference, it finds itself without eligibles and must fall back on those States which have already received their full share. This tangible proof of the intellectual inertia of the South, as revealed by the report of the Civil Service Commission, tallies with a statement made in the Atlanta Constitution just three years ago. In lamenting mental inertia and backwardness of the South, this newspaper, which is one of the largest and most reliable journals in this section, expressed itself as follows: "We have as many illiterate men in the South to day over twenty-one years as there were fifty-two years ago, when the census of 1850 was taken."

This barrenness of brain and this dearth of intellectual activity, in a section inhabited by men and women in whose innate mental inferiority nobody believes can be accounted for on one hypothesis alone. It is due to brain blight, superinduced by the ban placed upon the freedom of thought. And this freedom of thought will always be a mental impossibility in the South,

until the white people of that section cease to make their colored brother the subject of paramount importance, cease to insist that there shall be but a single, solitary opinion, both concerning his rights and privileges as a citizen and the treatment which must be accorded him by all members of the dominant race, whether they concur in the opinion of the majority or not.

As the intellectual faculties of the Southern white people have been dwarfed, because they have placed consideration of the colored man and his status among them above everything else, because they have allowed nobody, no matter whence he hailed nor how competent he was to judge, to dissent from the generally accepted view without paying a heavy penalty for defying public sentiment to progress along financial and commercial lines had been impeded, because the white people of the South have been busier raising barriers in the colored man's path to knowledge and achievements, along various lines which he might otherwise have attained, than they have been in developing the wonderful natural resources of their rich and fertile land. The South has greatly prospered since the war. It is tilling its fields, working its mines for coal and ore, and filling its coffers with gold. But there is no doubt that much greater commercial prosperity would have been attained by the South if the same attention had been bestowed upon improving its agriculture facilities as had been given to devising ways and means of handicapping a struggling, backward race. Southern States like South Carolina and Georgia, for instance, which

formed a part of the original thirteen, are poor and backward indeed compared with some of their young sisters in the West, like Iowa and Illinois. Some of the Eastern and Western States that were admitted to the Union long after Revolutionary War are not so rich in natural resources as are some of the Southern States among the original thirteen. And yet these younger children in the national family have progressed far more rapidly along intellectual and financial lines than their elders in the South, because the inhabitants of the former have expended all their powers of body and mind building up a strong, substantial commonwealth and developing their resources to the fullest extent. None of their precious energy has been dissipated in frantic, hysterical efforts to hold in perpetual subjection a heavily handicapped race and to coerce others into adopting their standard of conduct and accepting their views. Gratifying, therefore, as has been the development of the South's agriculture and mineral resources, there is no doubt that the progress along the lines might have been greater if so much strength of the best white people in the South had not been expended manufacturing expedients to keep their colored brother in what they call "his place." The fear manifested by the Southern white people that their colored brother might, if not prevented, soar to the heights which they are determined he shall never scale appears all the more groundless and inconsistent

when it is recalled how strenuously they insist that he belongs to a naturally inferior race. But this is only one of the illogical, irrational positions into which the South is trapped, and is one of the many points on which it is obliged to stultify itself, because of its misguided, fanatical loyalty to the fetish of race prejudice, before which every knee must bow. Thus many a Southern white man, possessing those qualities of intellect and those graces of heart which would have admirably fitted him to be a leader in affairs of high and noble enterprise, has contented himself with being a mere policeman, whose only ambition in life was to keep a close watch upon the colored man's aspirations, strike him upon the head with a bludgeon and arrest him, either when he aspired too high or tried to escape from the narrow intellectual, political, and social inclosure into which each and every member of his race, without regard to individual merit or capacity, had been forcibly corralled. In being deprived of the service of men who had thus prostituted their talents, not only the South but the whole nation has sustained an irreparable loss.

If there were any sign of improvement among Southern white people as a whole, so far as concerns their attitude toward every subject which bears, even remotely, upon the race problem, their prospects, as well as those of the people who are now oppressed, would be far brighter than they are.





MRS. LUCY THURMAN
President National Association of Colored Women

The National Association of Colored Women

THE fifth bi-ennial convention and tenth anniversary of the National Association of Colored Women, which met at Detroit July 9-14 inclusive, closed in a blaze of glory. For months the local committees had worked very hard preparing for the meeting and for months women of all sections had been anxiously looking toward Detroit. Detroit has a well established reputation for unaffected hospitality and measureless courtesy to its visitors. It was a foregone conclusion that the convention would be a success.

Never has enthusiasm run higher or interest been more intense than the enthusiasm and the interest that characterized every session of the conven-

tion. Hundreds of visitors together with the two hundred and five delegates and fifty alternates served to pack the convention at every session.

Miss Stella Owens, chairman of committee on Depots and Docks did not expect to begin work before Monday July 9, but the visitors began to arrive as early as Friday and continued to come in as late as Wednesday. All of the national officers had arrived by Sunday and many addressed audiences at the different churches.

On Monday the executive committee met at the Baptist Church of which the Rev. Jones is pastor. In the evening, a reception was tendered the visitors at the Phyllis Wheatley Home. A con-



MISS E. C. CARTER
Vice President



MRS. W. H. STEWARD
Asst. Secretary

cert at the Baptist Church on the same evening was also well attended.

Tuesday morning July 10, the convention opened the first session in the auditorium of Bethel A. M. E. Church, corner Napoleon and Hastings Streets. When President Josephine Yates called the convention to order, the church was filled. On the platform sat the national officers:—Mrs. Mary C. Terrell, Honorary President; Mrs. Josephine B. Bruce, Mrs. Booker T. Washington, Miss Cornelia Bowen, Miss E. C. Carter, Miss Josephine Holmes, Mrs. William H. Steward, Mrs. Libbie C. Anthony, Mrs. Laura A. Davis and Mrs. Lucy Thurman. The program as scheduled was carried out without a halt or hitch.

On Friday morning occurred the election of officers and since the constitution limits all officers to two terms (ex-

cepting that of treasurer) much interest was centered in this session. The church was crowded with an expectant host when Miss E. C. Carter proposed that the body go into executive session. Mrs. Dade spoke against this, but Mrs. Mary Talbot of Detroit spoke warmly in favor of it, the result being that the church was cleared of all save delegates and alternates. This action, on the part of the convention of course created quite a commotion and there was much dissatisfaction on the part of those who were not permitted to remain.

The election proved to be rather a strenuous undertaking. The session began at 9 A. M. and did not adjourn until 5 P. M. with the following result:—Mrs. Lucy Thurman, Michigan, President; Miss E. C. Carter, Massachusetts, Vice President-at-large; Miss Josephine Holmes, Georgia, Recording Secretary; Mrs. Wm. H. Steward, Kentucky and Mrs. E. V. Clarke, Ohio both



MISS CORNELIA BOWEN
Cor. Secretary

assistant secretaries; Miss Cornelia Bowen, Alabama, Corresponding Secretary, Mrs. Libbie C. Anthony, Missouri, Treasurer; Mrs Booker T. Washington, Alabama, Chairman Executive Committee; Mrs. Ida Joyce Jackson, Colorado, Chairman Ways and Means Committee.

It was necessary to hold a session on Saturday morning when the papers

wit and was full of complimentary things about the ladies.

Mrs. Napolen B. Marshall, and Miss Hattie Gibbs, was also presented to the convention. Mrs. Marshall spoke beautifully of the work being done in the conservatory of music at Washington, D. C. and emphasized the part that Art is to play in the development of the Negro.



MRS. L. C. ANTHONY
Treasurer

which were to have come on Friday afternoon were given. The place for the next meeting was not definitely fixed, but it was understood that the National Association of Colored Women would follow the N. E. A. in 1908.

There were several pleasing diversions from the regular program. One was when the distinguished Judge Stroker was introduced to the convention. His short speech sparkled with

Mrs. Ida. Gibbs Hunt and Mrs. Georgia Faulkner of Madagascar and Liberia respectively, made happy speeches and were instructed to form clubs in their respective countries, looking forward to the formation of an Inter-National Association of Colored Women.

The marvelous growth of the N. A. C. W. proves that it is a much needed and highly useful organization. That it will prove a great factor in the devel-

opment of the Afro American people is already an assured fact.

Those who were fortunate enough to attend this meeting have been asked again and again, "What are your impressions of the convention?" It is our pleasant task to try to answer this question as briefly and yet as fully as we may in the allotted space.

First, we must speak of the West's great convention city, Detroit, beautifully situated. The river which washes the shore of this city, affording pleasure and health and profit to thousands; upon its bosom hundreds of boats and yachts, will always be a pleasant memory. The loyal and hospitable citizens of Detroit proved that their words of welcome were really sincere, for they opened wide both their doors and their hearts to the hundreds who attended the convention. They greeted us with outstretched hands, and truly we can say it was good for us to have been there. "Deeds and Words" seem to have been the motto of the citizens of this city by the river. Beautiful weather prevailed throughout the sessions; it seemed that everything conspired to make the meeting interesting and profitable.

Women from North, East, South and West, from the isles of the sea, and even from distant Liberia and Madagascar were present. No one could have attended the meeting without being impressed first with the earnestness which pervaded every session. The keynote of the meeting was the central idea of the leaders of colored women; that is, let every act tell in the making of the race.



MRS. IDA JOYCE JACKSON
Chairman Ways and Means Committee

The earnestness and enthusiasm which pervaded the meeting are easily accounted for when we realize that the delegates present knew how very much the future of the Negro people depends upon the influence and the carriage of Negro women.

We all realize how discouraging it is to work in our various local societies. It seems as if we are going round and round in a circle; as if the very members from whom we justifiably expect the most, fail us at the very time we need them. Like Elijah we often mourn because of lack of strength to push the work. Then there comes a meeting of this association of women and, like Elijah, our eyes are opened to the fact that hundreds, nay thousands, of women are working just as hard as we are, and through discouragements as great

as ours, are forging to the front. When all these little accomplishments are added together, how great is the sum. We see the truth of the old Scotch proverb, "Many a mickle makes a muckle."

To be sure, once in a while some delegate reports a large sum of money which has been raised for some good cause, but the greater number report small accomplishments which aggregate great sums.

The papers and addresses delivered showed thought and deep insight into the subject assigned. The topics were varied, comprising every subject which could interest and help a race struggling towards the heights.

Most excellent, interesting and helpful were the addresses on "The Afro-American Woman and the Church," "The Afro-American Woman and the Professions," and "The Afro-American Woman in Journalism." We regret that the topic "The Afro-American and Temperance" was crowded out, as we feel that no topic which was discussed was as important as this. If the women of the National Association of Colored Women are to accomplish all that they desire, more attention must be given to this important work or all else will be in vain. There was the timid woman with the fine voice who could not even hear herself; the nervous, the well-poised, the masculine and the feminine. There were very few whom the clever cartoonist would be glad to copy, who came to be heard and who were both seen and heard, who waved their arms and stamped their feet, who grimaced, and threw back their shoulders, opened their mouths

and trumpeted forth their messages like born politicians. We are glad to say that there were very, very few, and thankfully far between. Truly, it takes all kinds of delegates to make a convention.

Special mention should be made of the President's address. Mrs. Yates is a woman of education, culture, deep thought, sound common sense, and her address portrayed all these qualities.

A last thought, and that of the women themselves. We shall not speak of the officers, as each one has her own individuality which impresses all; each is a strong character and all are trying to live pure and noble and helpful lives. One of the most interesting characters at the convention was Mrs. Stewart, President of the Civic League of Chicago, a woman who has not book knowledge, but who has a great fund of good common sense and enthusiasm for club work—greater than any young woman that we know. The women were modest in demeanor, so quiet in dress, so sane in their deliberations that I was proud to be identified with them.

We feel sure that if the welfare of the race depends on such women there is no cause for being pessimistic about our future. It can safely be trusted in the hands of such women as compose the National Association of Colored Women. Were there no faults, to be sure we should not have attended, as I am not yet in a condition to associate with perfect beings. The National Association of Colored Women is composed of earnest, thoughtful, upright women, with whom we are proud to be numbered.

Thomas Meriweather Thomas---A Sketch

BY ROBERT W. TAYLOR

SO FAR as the American Negro is concerned it is probable that the fame of no city in America has caused so many "old men to see visions and young men to dream dreams" as the fame of Boston, Massachusetts. The reason for the peculiar hold it has on the imagination of Negroes is not far to seek. It was there that Garrison wrote, Parker preached, Phillips spoke, and Lowell and Longfellow sang—all for just treatment of the black man.

A little more than twenty years ago the fame of Boston for fair-play reached the ears of Thomas Meriweather Thomas, a taciturn young man of twenty-two, who was then at his home, Keswick, a small farming town, in Albemarle County, Virginia. It is possible that young Thomas heard that Boston had a tender regard for Negroes, even to giving them the preference in matters civil, political and industrial. At any rate, he was not long finding his way to Boston. It was on one of those "rare days in June," when Boston is at its prettiest, that Thomas arrived. He had a little money, so for nearly two weeks he did nothing but see sights, sit on the Common and leisurely stroll through the Public Garden, feasting his eyes on its beauty and drinking of its fragrance. The civility of the policemen whom he asked to direct him through the tortuous streets of Boston, the politeness of the street car conductor whom he mistakenly

handed a "luck-piece" instead of the proper "coin of the realm," the promptness with which he was served in different restaurants, and the civilized manner in which generally he was treated made him feel that, of the glory and grandeur of Boston, "not half had ever been told." "This is the only place!" he exclaimed. "No more South for me."

In the meantime the tide of Thomas's finances was ebbing, hence the necessity of finding something to do whereby he could put money in his purse if he would make Boston his home. But what was that something to be? To begin with, his limited education precluded his lecturing for a livelihood on the "Problem," while, though a good carpenter, industrial conditions were unfavorable to his finding ready employment at such a trade. Here, Thomas saw Boston not as a pleasure seeker but as a man out of work looking for a job—an entirely different proposition. Many times he tried to get work as a journeyman carpenter and as many times he failed. But he did not give up. His mouth is too firm and his chin is too determined for that kind of business.

He finally found a job,—a menial one, which by a strange process of reasoning even Boston to this day seems to think good enough for the average Negro, regardless of his efficiency as an artisan. Thomas's employer was Dr. H. O.

Marcy, of Cambridge, for whom he was general utility man. Whatever the good doctor assigned to Thomas to do was done faithfully and well. "Here is my chance," he said. "I will prove that I am deserving of a better job by completely mastering this one." And he grit his teeth as he said it.

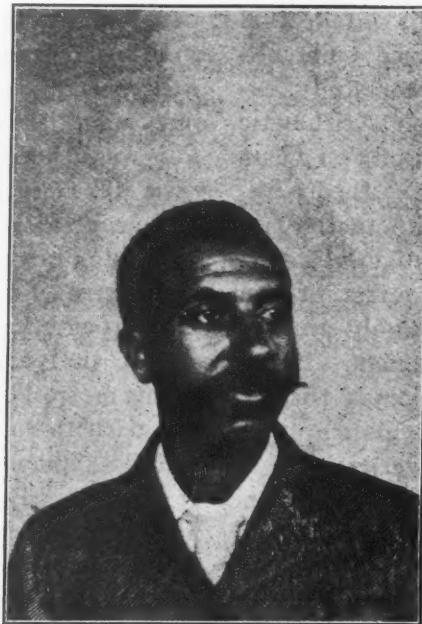
Very soon brown October came and with it the beginning of the session of the Boston Evening Schools. Thomas was keenly aware of his intellectual shortcomings, so he at once embraced this opportunity for further study, devoting his time to English, Arithmetic and History. At the end of two years he received a certificate from the Franklin Evening School for punctuality, regular attendance and diligent study. In the meantime the interest of Dr. Marcy had become thoroughly aroused in this determined young man. It was not the brilliancy of Thomas that attracted the attention of his employer but his way of keeping everlastingly at a thing, whether it was a knotty problem in Arithmetic or a task in carpet-cleaning, until he mastered it. This interest was accentuated when the doctor found out that his hired man was a first-class carpenter. "Why Thomas," said the doctor, "why have you not told me that you are a carpenter?" "Because I have not seen that you needed the services of a carpenter," he answered. "Why I have several rented houses that need to be kept in repair. Do you think that you can look after them?" asked the doctor. "I'll try," said Thomas. And he tried; he succeeded; he proved himself deserving of something better than a boy's job.

Two years had passed since Thomas entered the employ of this good man, and they had been years well spent, for he had made of his employer a friend. Thomas was a valuable man and it was clearly to the interest of his employer to keep him, but he did not try longer to do so. "You are too big a man for this place, Thomas. You are worth more than the work you are doing warrants my paying you, so I have found employment for you with one of the largest building contractors in Cambridge. You are expected to begin work next week, and I am satisfied that you will do well." This was in 1885, and Thomas continued with Mr. Greely until 1893, when the panic came. Perhaps this panic caused no group of workmen to be unwilling vacationists for so long a time as it did the carpenters. But Thomas was not one of that army of "out-of-works," for his motto is, "if you can't find what you wish to do, then do what you find to do." Thomas found something to do. It did not pay him much, but it kept him busy and assured him of a small surplus.

It is needless to state that so industrious and steady a man as Thomas is not one to squander his earnings and wander aimlessly through life. Such a man is led on by an ideal and he counts no sacrifice too great to realize it. Now the ideal that had been leading Thomas on for several years was that of going to school again. He knew exactly the school he wished to attend and the subjects he wished to study. It was the Cambridge Manual Training School, and the subjects were Physics, Drawing Pattern-making and Machine Work.

In the Fall of '93 he entered that Institution and pursued the studies mentioned for two years. But did he draw on his snug bank account while pursuing his studies? Not Thomas. There were boilers in the Manual Training School that needed firing and ten cents per hour was paid the man who did the work. Thomas was the man, and the returns from that work more than paid

position of Janitor of the Library carried with it a salary of \$800 a year,—a fact which had not a little to do in determining the number of applicants for the job, after the death of Thomas' predecessor. Twenty-three loyal and patriotic citizens very actively expressed the desire to serve their city as janitor of the Library for the salary mentioned. The work of the janitor consisted chiefly



THOMAS MERRIWEATHER THOMAS

his expenses while in school.

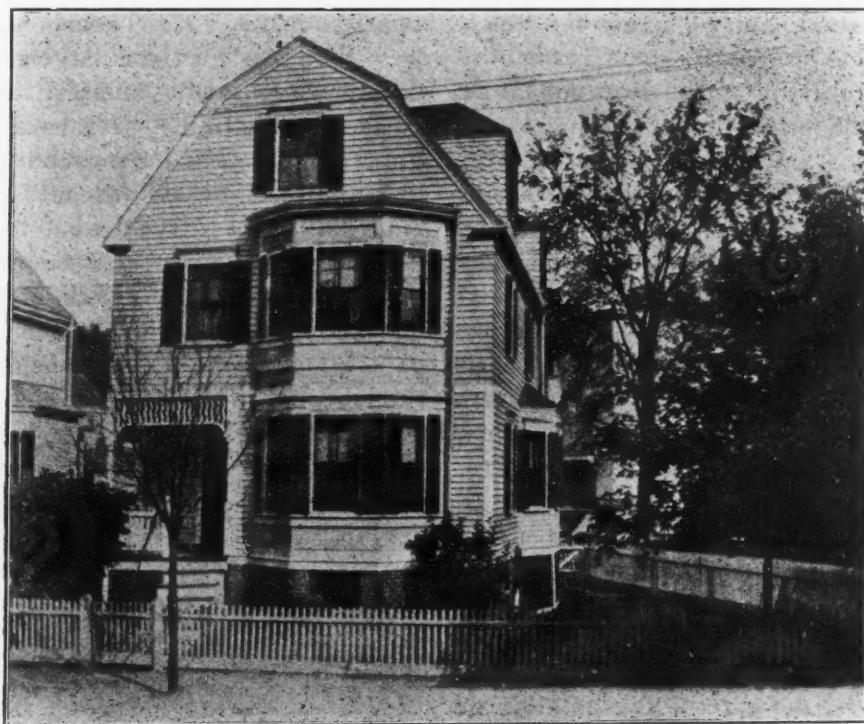
Shortly after the termination of his studies at the Manual Training School the janitor of the Cambridge Public School was taken ill, and, through the influence of Dr. Marcy, Thomas was selected to take his place until the janitor was able to resume his work. Fate decreed that the janitor should not return,—in the flesh. At that time the

in opening, closing, lighting and heating Library, keeping in order the paper-file, etc, as well as seeing to it that the tables, desks, chairs, shelves and books were not allowed to form too intimate an acquaintance with dust. From the time that Thomas began working at the Library there was perceptible change in the appearance of things. Not that his predecessor did not do well, but that

Thomas did better. He brought to bear on his new job that patience, industry and thoroughness which had become a part of his very being. And his work told,—told in such a way as to win the good-will of the whole library force, from the desk clerks to the chief librarian. He was elected janitor.

At that time the library was heated

brought Thomas face to face with another problem, namely, the problem of obtaining from the State Commissioners a Special Engineer's license. There were not a few who predicted that Thomas, when examined by the State Inspectors of Boilers, would meet his Waterloo. "He can never pass the State Board," they said. "He does



RESIDENCE OF THOMAS MERIWEATHER THOMAS

by a 35 horse-power boiler, and as Thomas had the care of that boiler he was haled before the United States Inspector of boilers to qualify as first-class fireman. He qualified. Two or three years later the library building was made much larger, thus necessitating the installing of another 35 horse-power boiler. Having the two boilers in charge

not know enough." Again Thomas proved himself master of the situation, for he was not taken unaware. Three days after he was appointed janitor he began a course in Electric Power and Lighting and Steam Engineering, in the Scranton Correspondence School "because," said he, "I felt that I could not know too much about boilers."

Instead of meeting his "Waterloo" as was predicted he found the State Board examination comparatively easy.

Since he has been at the library not one complaint has been lodged against him for neglect or incompetency. It is needless to state that his position is an important one, having as he does upon him the responsibility of keeping the library at a certain temperature, regardless of the arbitrary changes for which the climate of New England is famous, from October to May. Not only is he responsible for the proper heating of the library but for its ventilation as well. There must be warmth without stuffiness and a plenty of fresh air without draughts. During the Winter months the work is peculiarly tedious, requiring on very cold days constant attention from five o'clock in the morning until ten o'clock at night. For several years however, Thomas, unaided and alone, stuck to it with dogged determination, —and mastered the situation.

To the credit of the Trustees of the library, be it said, that as a reward for faithful and intelligent service Thomas has not only been given an increase of salary but an assistant also, thus relieving him of the care of the building on alternate evenings, Sundays and Friday Afternoons.

About nine years ago Thomas did what was wholly unexpected of him, and, indeed, what his mother felt satisfied he would never do. She was sure he would never do it because he was too "queer," desired too much to be alone, etc. But did it just the same; her name was Mrs. Julia Scott, an energetic, enterprising and attractive young widow.

They were quietly married at the home of Mrs. Scott, in Cambridge, and left immediately for the Sunny South. Thomas wired his mother that he was coming with his bride, but not until he actually put in his appearance could his mother believe it.

They are now comfortably domiciled in the house in which they were married but which has been enlarged to twice its original size. Mr. Thomas not only drew the plans for the enlargement but also did the plumbing and laid the wires for the electric lights. It is hard to find a man who is so handy around a home as he. If the hot-air furnace is out of kilter he knows exactly what to do ; if the hot water boiler is defective he knows just what that defect is ; if the interior or exterior of his home needs papering or painting he is the man for the job ; and if his wife wishes a pair of shoes of a certain style he sits down and makes them. The home is a model of neatness and, of course, Mrs. Thomas is responsible for it. The writer knows no house-wife who can do so much in a short space of time without feeling that an extraordinary feat has been accomplished. Such is the type of woman Mr. Thomas won for a wife,—his greatest triumph. Through her economy and never-failing sympathy he has been enabled gradually to increase his property holdings ; and being a property owner he takes an intelligent interest in all that concerns the welfare of his city.

Because of his shyness and natural reserve Thomas is not what is commonly known as a popular man; but those who know him best appreciate him most. He is greatly interested in the welfare

of his race, is loyal to his friends, is true to his family and, all in all, is an earnest of what each young man who

talks so eloquently of "solving the race problem" ought to do: First solve his own problem.

A Happy Farmer

MARVIN GLOVER was born in Greenville, S. C., of slave parentage, and is now about 59 years of age. He lived in Anderson, S. C., for five years, and afterwards located at Yemassee, S. C., with seventy cents in his pocket. He is by trade a brick mason and was successful in getting a number of good jobs. He has the good fortune of having a good wife who helped him to save, and from his earnings he has bought and paid for a

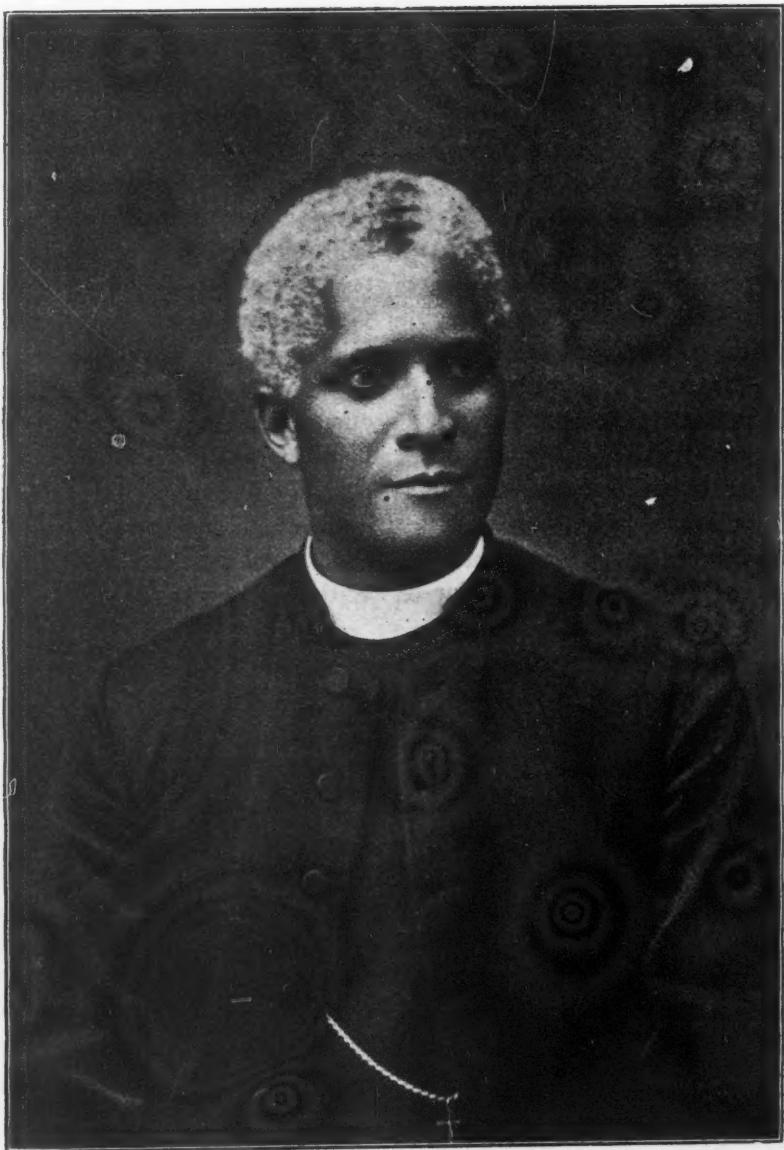
farm consisting of forty acres and a comfortable house of eight rooms. Sixteen acres are planted in cotton, and yield an average of sixteen bales annually of long cotton, which he ships to Port Royal, S. C. He also raises corn, cucumbers, peas, and potatoes, which he ships to the New York market, getting good returns. Mr. Glover has two daughters, both married. Of himself he says: "I owe no one, get along well with my neighbors and am happy."



MARVIN GLOVER



AND HIS GRANDCHILD



BISHOP ALEXANDER WALTERS

The Afro-American Council and Its Work

BY BISHOP ALEXANDER WALTERS

President of National Council, Jersey City, N. J.

"**W**HAT must we do to be saved?" was the serious inquiry proposed from Afro American pulpits, school-rooms and the hustings, immediately after the close of the Civil War. The answer came quickly and decisively, "Educate, Improve your Morals, Get Money, and the Party of Lincoln that freed us and has added the sacred amendments to the Federal Constitution, will see to it, that we get our Civil and Political Rights."

We forthwith proceeded to educate, and made a wild and commendable rush for the school-room—our parents made all manner of sacrifices in our educational interest. We were surprised at the progress made, in the space of twenty years. We set about to improve our morals, our ministers, school teachers, as well as our parents encouraged us in our moral improvement; indeed, they insisted on the improvement of our morals. Men and women who had lived together under the old regime hastened to have the marriage bonds made more secure by a lawful ceremony. There was a toning up all along the moral line.

We also put aside our financial indifference and began in earnest to make money; we bought farms, built churches, school houses, private dwellings, stores and barns; we accumulated wealth at an amazing rate. Our progress in this

respect was a great surprise to our white friends and a complete astonishment to our enemies. We ceased to walk to the House of God, as in the olden times, and rode in carriages behind prancing steeds. We opened bank accounts and became tax-payers. Our praises were heard in many lands.

In the midst of this prosperity we awoke to find that the party of Lincoln which had promised us so much had abandoned our cause; indeed, had sold us out in 1876, for a mess of political pottage. Our Civil and Political conditions in the South were precarious. The removal from the South of the Federal Troops had left us exposed to the wrath of our enemies. One after another, our Civil and Political rights were wrested from us. In this hour of our need, the question was asked again, "What must we do to be saved?"

Mr. T. Thomas Fortune, editor of The New York Age, advised us to organize for our self-protection. He said, "To successfully combat the denial of our constitutional and inherent rights, so generally denied or abridged throughout the Republic, we must organize."

A call was issued requesting the leaders to meet in Chicago, Ill., January 15, 1890. The clans gathered. Eloquent and thoughtful speeches were made, and the Afro-American League evolved, with the late Dr. J. C. Price,

as president, and Mr. Fortune as secretary. The delegates congratulated themselves on the fact that at last Black Men had united for concerted action, and would thenceforth move upon the enemy in solid phalanx. The press hailed the movement as the harbinger of a brighter day, politically, for the Negro. Alas! it was soon discovered that the leaders had reckoned without their host. The masses refused to support the movement and to follow in the wake of their leaders.

Because of this fact in less than two years, the League went into "innocuous desuetude."

From its ruins, in 1896, the Afro-American Council was organized in Rochester, N. Y. It entered the political arena and began a mighty struggle for the rights of the Black Man, which it has since continued. The following are its objects:

(1) To investigate and make impartial reports of all Lynchings and other outrages perpetrated upon American citizens.

(2) To assist in testing the constitutionality of laws which are made for the express purpose of oppressing the Afro-American.

(3) To promote the work of securing legislation which in the individual States shall secure to all citizens the rights guaranteed them by the 13th, 14th and 15th Amendments to the Constitution of the United States.

(4) To aid in the work of Prison Reform.

(5) To recommend a healthy migration from terror-ridden sections of our land to States where law is respected and maintained.

(6) To encourage both industrial and higher education.

(7) To promote business enterprises among the people.

(8) To educate sentiment on all lines that specially affect our race.

(9) To inaugurate and promote plans for the moral elevation of the Afro-American people.

(10) To urge the appropriation of School Funds by the Federal Government to provide education for citizens who are denied school privileges by discriminating State laws.

These principals we regard as not only fundamental, but as vital in American citizenship.

First, we are organized to oppose Lynch-law in all of its forms. We believe it is rebellion against the regular operation of the machinery of justice; we further believe it to be in opposition to regularly constituted authority, a menace to good government, and therefore if the individual States are powerless to suppress mob violence, then the general government should pass laws to suppress it. It is a noticeable fact that although there have been several aggravated cases of lynching in the immediate past, there has been an appreciable falling off in the prevalence of this demoralizing species of lawlessness. This has been brought about in large part by the agitation set on foot by the Council, which was the first Negro organization that was formed especially to oppose "Mob Violence."

While we relax nothing of our efforts to hasten the consummation of a result so much to be desired, we express the hope that the time is at hand when law-

ful authority shall be respected in all parts of the land by all the people, and that this more general respect for the law may lead to a decrease of all crime and that the realization of that equality of right which is the heritage of every citizen of the United States.

Second the Council stands for the testing of the constitutionality of the revised election laws of the Southern States, which discriminates against Afro-Americans. We believe that if a case can be properly prepared and argued by able and influential lawyers, before the Supreme Court of the United States, that we will be able to secure a discision in our favor. To that end we are now earnestly striving.

We were not only first in the field to test in the courts, the discriminatory laws of the Southern States, but we were also first to stimulate those Afro-Americans who, outside of the Council, have carried their cases to the Supreme Court.

A great deal more would have been accomplished had we been furnished sufficient means to carry on our work. We verily believe that our present struggle should be in the courts of our land. We may be turned down by the local courts, where prejudice against the race is intense, but by appealing to the highest courts, and being persistent in our efforts, I am of the opinion that we shall win in the end.

If I were asked to-day, What is the most important thing for the Negro to do to secure his civil and political rights, I would answer without hesitation, "Go into the courts and fight it out." In our efforts to regain what we have lost, there should be no relaxation, but

rather renewed efforts in this respect. All Afro-American organizations which have for their object the uplift of the Black Man, should unite with us, and give of their means, to support us in this great work.

Third. The Council stands for state organizations, through which Afro-Americans can operate in order to secure favorable State legislation. The purpose of the State and local organizations is to encourage each colored citizen who is qualified to register. It is expected of the local organizations especially, to take an active interest in everything that concerns the Negroes politically, and see that they are prepared to meet the suffrage qualifications. When this is done, the Council should see that they make application to register, and when registered, then see to it that they pay their poll tax and vote.

Where a qualified citizen is denied the privilege to register and vote, the Council should see that his case is presented to the Courts and justice rendered him. This is imperative; if not for themselves, they owe it to future generations to put forth strenuous efforts to regain the suffrage.

A voteless citizen is a helpless one.

Fourth. The Afro-American Council is pledged to aid in Prison Reform. The Convict Lease System of the South is a stench in the nostrils of good men and women in all parts of our great commonwealth.

I have been told upon good authority that the camps are hells on earth and that more cruelties are perpetrated on their victims than in any other department of the Southern Government.

Ever and anon we are shocked with the revelations of these foul pens. We have been doing what we could to create sentiment in favor of prison reform. Our efforts along this line have not been as successful as some others; still we have done something in creating sentiment in favor of Prison Reform. Because of prejudice, Afro-American prisoners are the victims of this vicious system. Here is a work in which all might engage without jealousies and misunderstandings. We have criminals as well as other races, and some are very, very wicked, yet we think that they should be accorded the same treatment meted out to other prisoners. The Macedonian cry comes to us from these convict pens, "Come over and help us."

Fifth. The fifth item in our statement of principles is Emigration. At the time we inserted it, it was the consensus of opinion that the Afro-American people should be encouraged to leave the congested districts of the South and emigrate to the East, West and North.

In our first address to the country, we delivered the following utterance on the subject :

"We feel that a more general distribution of the Afro-American race throughout the States of the Union and the new territories of the Republic, in order to reduce the congested population of the Southern States, would do much to simplify the race problem in those States, and we urge that such distribution should be encouraged in all reasonable ways. We have no sympathy whatever with the schemes of

those who wish to have the race leave the United States for foreign countries. We shall remain here, in the land of our fathers and work out our destiny.

While the South is the natural habitat of the Black Man, and in some respects most favorable to his material development, still because of the many civil and political drawbacks, we believe that wherever it is practicable, it is best for him to emigrate to other sections where equal rights will be accorded to himself, and children provided that such sections can open to him avenues whereby he may be able to maintain himself and family.

Sixth. The Council stands for both Industrial and higher education; indeed we believe them to be inseparable if the race is to reach that plane of development that the most advanced races of the world have reached.

No people can have too much enlightenment. Thought controls the world, and all must admit that learning is conducive to thought. The more learning a man has, provided it is balanced by common sense, the better prepared is he to adopt proper means to accomplish ends. Intelligence has made discoveries, built cities, founded governments, lighted the world with electricity and given us 10,000 useful inventions.

It is the main lever in the uplift of Nations. It was learning that made Greece and Rome of the past, so famous in history great. It is the force that is enabling the Anglo Saxon to make such headway along all lines. It is hard to distinguish where industrial education ends and the higher learning begins.

Separation of the two has done the

race incalculable injury. Our enemies have taken advantage of this unfortunate circumstance to retard our political progress. In the future, we must see to it that one is not used to the detriment of the other, but they must be kept inseparable. Who among us with any degree of intelligence doubts the necessity of industrial training? For years the demand has been for skilled laborers, and the race that does not produce them is compelled to deteriorate. We see evidences of this all around us. Wherever there is a college erected for higher training, on the same campus or nearby there should be a department for industrial training. Palsied be the hand that would destroy either. Long live the men and women that are encouraging both. As an organization, we are neither ashamed nor afraid of our position on this question.

Seven and Eight: The Afro American Council was organized to promote business enterprises among our people and to create sentiment on all lines, especially those which effect our race politically, materially and otherwise. As leaders, we saw the necessity of the Black Man entering every avenue of business from the skilled boot-blacker to the large manufacturer and banker. We were in the field urging our people to organize co-operative associations before the business league was formed. We knew that as a rule, our wages were meagre and that as individuals, we could not save sufficient money to embark in large financial enterprises, but we saw that we could combine our capital as the True Reformers have done and to enter the business marts of life

and make money. One of our greatest needs to-day is wealth; by it we could open avenues of employment for our sons and daughters, who are annually being graduated from our schools and colleges. We are still on the watch tower crying aloud to our race to organize for business purposes. And are in hearty accord with the National Negro Business League. Our course to safety, influence and power is by way of the school house, church, farm and the factory. The Council is pledged to promote the moral and religious development of the race. We are aware that we have criminal classes among us, and we would be different from any other people in this world if we did not have such a class. It is augmented in many ways by voluntary idleness, and by involuntary idleness the result of race prejudice, and also by systematic effort on the part of our enemies to make us criminals in order to secure cheap convict labor, etc.

Notwithstanding all of this, the time has come when we should put forth greater efforts than heretofore to reform our criminal class, and as far as possible prevent the coming generations from becoming criminals. This can be done by diligent home training, moral instructions in public schools, establishment of kindergartens, industrial and reform schools and the encouragement of religious societies for our young people. It is evident to the thoughtful that our greatest bane at this time, is the criminal class. Something radical must be done to check the inflowing tide of criminals.

The National Council has prepared

the following topics for the local councils: First—Our race criminality and how to lessen it. (A) In the Home, (B) Social circle, (C) In the Church. Second—Proper deportment in public places. Third—Criminals: (A) Number convicted by police courts. (B) Number in reform schools, jails and penitentiaries.

I am of the opinion that the Negro Church should place greater emphasis upon the ethical part of religion and put forth more strenuous efforts to reach the masses. My people like all others need the Christian religion to save them. The greatest saving force in the world is the regenerating force of Christianity. I am a firm believer in the agencies of education and wealth—in the uplift of the Black Man—still I verily believe that the words of the Almighty God uttered by the prophet Hosea to backsliding Israel is applicable to us. Said He "O, Israel, thou has destroyed thyself, but in me is thine help."

We must have education and wealth, but along with them we need Christ—a rugged religious character and behind it all Almighty God, guiding and sustaining us.

The Afro-American Council stands for Federal aid for education in those states where Negroes are denied efficient school privileges by discriminatory state laws. We believe that a great injustice was done the race on the part of the Federal government when they freed over four million bondmen and made no definite nor permanent arrangements for their intellectual development. I am aware that to some extent, this wrong has been righted by the philar-

thropy of the North, but the amount contributed has not been sufficient to meet the dire needs of an enslaved people. In some sections of the Southland, the money appropriated by the state is not sufficient to keep the public schools open for more than three months, and never enough to furnish proficient instructors. Travelling, as I do, through all sections of the country, and witnessing the need of better school facilities, it has convinced me beyond a doubt; that the Council is right when it demands Federal aid to help in our intellectual improvement.

The question is often asked what definite and practical work has the Afro-American Council done that it should have our support? I answer much. When this organization came into being, the Negroes' Civil and political atmosphere was surcharged with self-effacement, non-resistence and his utter inferiority. It was the Council which clarified this oppressive atmosphere. At the time, it was the only voice heard in the wilderness as a distinct racial organization, crying aloud for equal rights for the black man and formed to fight oppressions of all kinds.

Did the Council not accomplish something definite in 1898? When it censured President McKinley and told him to his face that his silence on the Wilmington riots had emboldened lynchers everywhere and given impetus to Mob Violence, and secured a promise from him that in his next message to Congress that he would inveigh against lynchings which he did.

Didn't the Council do something definite when it induced President Roose-

velt to issue a manifesto which broke the backbone of the Lillywhite movement of the South?

Again, did we not do something definite when we instituted the Louisiana test case, and when we stimulated our brethren in other states to test the revised election laws? And are we not doing something definite now in creating favorable sentiment by our agitation and by collecting funds to continue the struggle against these discriminatory laws?

What we need now, and have always needed, is the encouragement and substantial aid of the leaders and members of the race.

I appeal to one and all to unite with us in our strnggle to obtain for black men everywhere equal rights.

The Council will convene in New York city October 9, 10, 11, at Mt. Olivet Baptist Church, ending with a mass meeting at Cooper Union. All Clubs and Associations are invited to send delegates.

No Negro Labor for Big Pulp Mill

From the Asheville (N. C.) News and Observer

ACCORDING to authentic information received here the little town of Canton, where is building the great \$1,000,000 pulp plant of the Champion Fibre Company, has never in the memory of man sheltered a Negro over night. This fact was recently brought out when an effort was made to employ Negro labor and found it was impossible to secure this class of labor at Canton. The Negro will not go to Canton. They are said to be aware of the barrier that Canton's citizens have raised and were not desirous of looking for trouble. Inquiry of a prominent citizen of Waynesville, a few miles west of Canton, relative to this absence of Negroes in Canton at night resulted in the statement that not in the memory of man had a Negro spent the night in Canton. Continuing, this gentleman said that it was an old story that Ne-

groes were not allowed in Canton over night. It is said that there has never been any race trouble in the little burg; that when a Negro is seen there after sundown he is quietly asked what his business is and incidentally informed that it would not be healthy for him to remain over night. This gentle warning has hitherto been sufficient. There is said to be no objection to Negroes working in Canton during the day. In fact Negroes pass through Canton every day and frequently stop. They are never molested, but they can't stay over night. It is said that recently officials of the town endeavored to reason with the citizens that it was time to raise the ban against the Negroes, but without result. The old Texas sign of "nigger don't let the sun go down on your head in this county" still applies at Canton.



G. M. HOWELL, ATLANTA, GEORGIA

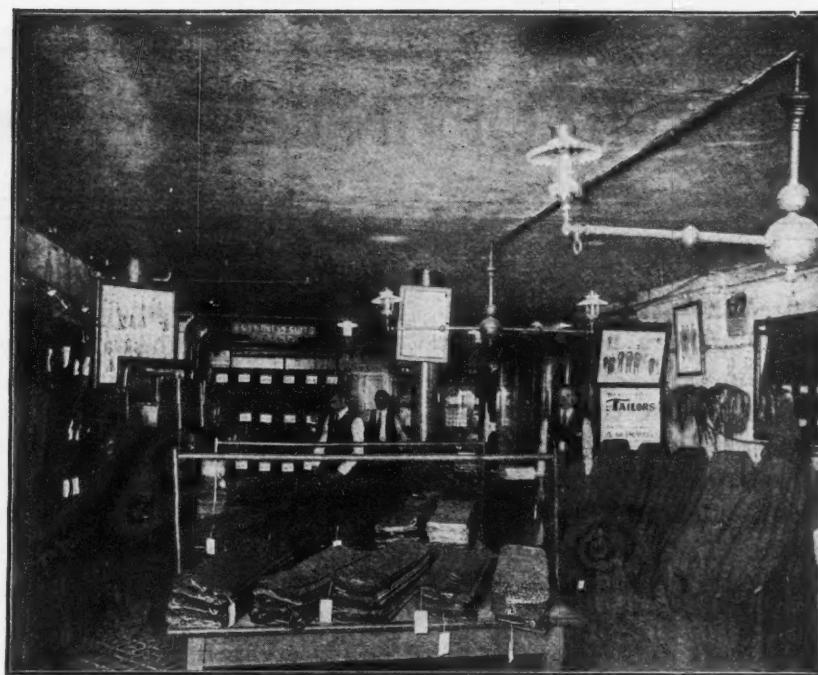
Atlanta's Foremost Afro-American Merchant

FOR twenty years G. M. Howell has capably and acceptably catered to the public's desires for fine and elegant gentlemen's attire, and he has been instrumental in placing within their reach the choicest productions of American and foreign looms. He gives his attention to high class custom work solely, also to altering, cleaning and repairing and pressing men's clothing, and makes a specialty of renting full dress suits.

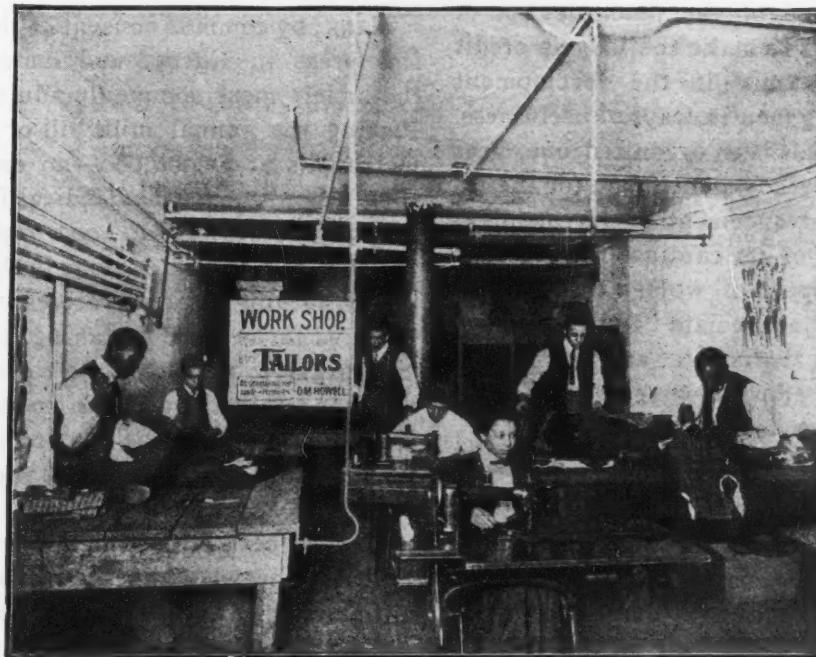
For the past eight years Mr. Howell has been located on the ground floor of the Kimball, at No. 16½ Wall street, where he occupies a finely appointed

and completely stocked salesroom, and in the workshop, situated at No. 12½ Wall street, is employed a large force of skilled tailors.

Among the patrons of Mr. Howell are included the leading citizens of Atlanta and business men of influence and prestige. We mention further that he has served professionally several of the Mayors of the city and Governors of the State. His ability as a practical and expert cutter and designer has been recognized by the fashion plate authorities of this country. His original designs have been repeatedly accepted by them, and introduced in fashion plates.



G. M. HOWELL'S SALESROOMS, ATLANTA, GEORGIA



G. M. HOWELL'S WORK SHOP, ATLANTA, GEORGIA

ITEMS OF INTEREST

Colored Elks of Fort Worth

THE Colored Elks of Fort Worth, Texas, recently gave a banquet to the citizens of their city. The arrangements were under the control of Past E. R., J. A. Jones, and the Secretary, Chas. P. Brooks, before leaving for the Grand Lodge, which convenes in Columbus, Ohio. The toastmaster was Dr. G. R. Townsend. Mr. J. A. Jones spoke of the progress of the Order of Elks in the South and West. Mr. C. P. Brooks spoke of the work the Elks of Fort Worth had accomplished in the past year and of the determination of the members to make the lodge a credit to the community in the development of the young men in ways of usefulness. The lodge has been organized one year and has already done much for the intellectual advancement of its membership. One of its cardinal principles is to teach respect of women by our men. The Elks appreciate THE COLORED AMERICAN MAGAZINE, and are putting forth every effort to increase its circulation in all parts of Texas.

Strange Ideas of the Chinese

A TRAVELER in the Celestial Kingdom says that in China many hundred people live their lives on boats. Among them there is a strange idea that a boat must have an eye painted on its bow in order to see its way through the water. An

Englishman traveling in China once sat in the front of a small boat with his feet hanging over the painted eye. The owner became very much excited and begged the traveler not to cover the eye of the boat, as it must see its way. When the first railroad was built through China the native workers wanted to paint an eye on the front of the locomotive. They regarded it as dangerous to have so fierce an appearing thing tearing its way through the country without an eye to guide its course.

Some Milk Revelations

MILK, by common consent of the medical press in Europe and America, is the article most commonly adulterated. Placing the annual milk bill of a great metropolis at \$5,000,000—no excessive sum, according to the Medical Dictionary (1906)—fully \$300,000 represents the sum paid for water alone in the milk, to say nothing of preservatives. Water is tested for in milk by taking the specific gravity, which ought to be 1.029 to 1.032; if less, water has been added. The milk may also be allowed to stand in a narrow graduated tube until the cream rises. The cream must not be less than one-tenth of the volume of the milk. Otherwise the milk has been skimmed. Probably many deaths of children in Summer are due to adulterants in milk.